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Calvinist Contact

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Bold monk causes trouble for Tetzel

Gisbertus Witvoetius

WITTENBERG, Germany (Medieval News Service) - An obscure monk named Martin Luther caused a commotion in town yesterday when he nailed a set of theses to the north door of the Castle Church. A crowd of onlookers gathered around him at noon as he hammered a large parchment sheet to the door. The sheet featured 95 propositions which denounce the practice of indulgences.

Although the theses were heavily academic and fairly moderate in tone, passers-by were eager to read them and quickly formed little discussion groups. Professors, merchants and housewives loudly debated the actual merit of indulgences. Some threatened to tear down Luther's sheet but were

prevented from doing so by a number of theology students.

When Mr. Luther was asked later whether he was totally opposed to the practise of indulgences, he replied that he was not against the original intent of indulgences. He did think they were valuable as "a merciful release of a penitent sinner from a penance imposed earlier by a priest."

What he opposes is "the additions and perversions, which are harmful to the salvation of man and which infect the everyday practice of the church."

Luther was particularly perturbed about the recent visit of the Dominican Friar Tetzel to the neighbourhood of Wittenberg, near the Saxony border. He thought it was blasphemy for a representative of the Holy Church and the Holy Father to go around saying, "As soon as coin in box sings 'glory' your mother's soul jumps out of purgatory." According to Luther the Bible is clear about the fact that "we are saved by faith through grace."

When this morning Mr. Tetzel was confronted with Luther's statement, he smiled and said that Luther took him too literally. His little rhyme was only a slick sales gimmick meant to grab the attention of the people. "It should not be interpreted as a theological statement," he said.

"But," he added, "let there be no mistake about the power of the Holy Church and the Holy Father to forgive sins. The request for money is a secondary matter which enables believers to prove their desire for forgiveness. Also, it serves a good cause, namely, the restoration of the St. Peter's Cathedral in Rome."

His final comments were that Mr. Luther, himself, was guilty of great blasphemy. He pointed out that today is All Saints' Day, a day on which the Church remembers the saints and their power to intercede.

"All the relics are displayed today. The relics of the Castle Church alone are sufficient to earn a remission for



Martin Luther nails a set of theses to the north door of the Castle Church

pilgrims of 1,902,202 years and 270 days in purgatory. Yet, on the eve of this great day Mr. Luther dares to call into question the efficacy of indulgences? It's infamy. Luther is a scoundrel. If it weren't for my personal piety and my willingness to reap abuse for the sake of the Holy Father I would strangle him."

When asked whether he thought that Mr. Luther's theses would stir up trouble for his trade and cause a shrinking indulgence, Mr. Tetzel laughed scornfully. He did not think that this little Wittenberg episode was important and predicted that a week from now the whole thing will be forgotten.

Van Riessen visits North American faith cousins

Professor H. van Riessen has returned to North America for his seventh visit. He was invited to speak in several North American centres by the Institute for Christian Studies. Professor van Riessen, who has been retired since August this year, is lecturing on such topics as, "How is science possible?"; "The Crisis of Western Civilization"; and "What is Philosophy?"

Born in 1911, van Riessen became electrical engineer in 1936. He was involved in the Resistance Movement during the German occupation of Holland and was twice imprisoned. He received the doctor's degree in philosophy and technics in 1949.

His university career includes appointments as Professor of Philosophy at the Technische Hogeschool in Delft, the Technische Hogeschool in Eindhoven, the Royal Military Academy in Brada and the Free University of Amsterdam.

He has also written several books, among which the once popular *The Society of the Future* (1957).

(For more on van Riessen's visit and ideas, see page 10).



Professor H. van Riessen

Liberals woo business, shoo unemployed

William van Geest

When newly appointed Finance Minister Marc Lalonde met with a group of Toronto investment dealers several weeks ago, his approach illustrated an important shift in the federal government's attitude towards the business world. He quickly disarmed this group of sceptics and critics by asking, "If you were Minister of Finance, what would you do about the economy?" Not only did he seek answers from the stockbrokers, he also agreed with their solutions.

After several years of policies that have resulted in considerable hostility among business people and investors, the Liberal government is going out of its way to appease them. One reason for this new pro-business attitude is that the tired and battered Trudeau government is becoming desperate for support and solutions in the most serious economic crisis since the Depression.

In the last few years the policies of the Liberals — good ones and bad ones alike — have caused much resentment

among major power groups in the country. The most powerful challenge has come from the combined opposition of much of the Canadian business establishment and its American political and business allies.

Attempts by the government to increase Canada's economic independence with the introduction of the National Energy Program and a promised strengthening of the Foreign Investment Review Agency (FIRA) came at a moment when other events conspired to undermine the success of these policies.

First of all, a conservative and nationalist government under Ronald Reagan was elected in the United States. The new government and its corporate allies did not take lightly this challenge to American interests from their usually accommodating northern neighbour.

Secondly, the Trudeau government's nationalist programs (and other policies such as the major tax changes in last November's budget) were proposed or implemented in the face of a serious recession. Although there is no evidence that these

nationalist policies have contributed in any major way to the recession, they created considerable hostility at a time when confidence and cooperation were becoming essential to preventing a more serious economic decline. Ignoring the fact that the U.S. and most of the world were also in recession, the speeches of business people and opposition politicians, as well as most of the media, placed the blame for the economic difficulties on Ottawa's "interventionist" policies.

In sharp contrast to its earlier self-confidence and willingness to be confrontational, the federal government is now severely shaken. The recession and its own inflation-fighting policies have resulted in high interest rates, a record number of unemployed, and a government budget deficit that appears out of control. Realizing that it is powerless to act alone to solve the economic crisis, the government is turning to those it feels can help the country out of this situation: the business and investment community.

Business people remain wary of the government's advances, but the anta-

Continued on page 3

Next
week:
Book issue

Viewpoint

Conquering the world, municipally

Municipal elections are being held in at least three Canadian provinces during the next few weeks, elections which will affect us in varying degrees. For dozens of professed Christians who are running as candidates in local elections - some of "our" people are among them - the time leading up to election night will be exciting and exhilarating. For the thousands of us who read of all-candidates' nights in the local press, it may be somewhat routine.

Unlike elections in the United States, Canadian municipal elections are mostly free from party politics. Each candidate runs as an independent, even though some candidates do enjoy unofficial strategy support from local party organizations.

The candidate who stands for Christian principles has as much a chance as a professed agnostic, other qualifications aside. But he or she must work hard to earn a place on council. Those from among our readership who have run the race and either won or lost can attest to the fact that the well-known Latin motto *ora et labora* (pray and



Keith Knight
Editorial

work) also holds true for election campaigns.

Municipal elections are determined by numerous human elements. One cannot simply pray to win and then plead "God's will" when it's all over. A candidate needs to be (come) well known. His stands on local issues need to be clear and uncompromising.

Municipal elections (council and public boards of education), more than provincial or federal elections, allow for a great freedom of expression. It is much easier to wear your Christian convictions within city or town hall than it is within the legislature. Perhaps the greatest frustration for

Christian members of parliament at both provincial and federal levels is their inability to digress from party policy.

To those Christian men and women who will be seeking municipal office in Ontario, British Columbia and Quebec, may you receive strength as you pursue public service on behalf of your respective communities. It is not only hoped but presumed that the church community will support you in your campaigning and that, as a communion of the saints, we can also share in these joys and frustrations.

To those thousands of us given the privilege to vote in our local governments and school boards, may we vote knowledgeably so that those given the mandate to rule over us may do so responsibly.

Politics is not everyone's cup of Pickwick tea but I do suspect that, because of our Dutch Calvinistic backgrounds, most of us still have a strong affinity towards political involvement. In fact, one reader recently told me that whenever she goes to the

polls she still thinks of Colijn and of his influence on Dutch politics.

There is a measure of excitement in being able to place our friends and acquaintances in roles of public responsibility. Once we put them there, however, we should not leave them alone. Aldermen, counsellors, mayors, reeves, and school board trustees all need a strong working group around them so that they can carry out their tasks responsibly.

Every elected candidate should have such a support group on which he or she can depend for research and advice.

Those who may have doubts about the effectiveness of the Christian in federal and provincial politics must concede that a great deal of good can be done at the local level because municipal politics is generally free from party interference or corruption.

As an aside, if you've run the race let us at C.C. know how you've made out. Tell us about your campaign so that we can share it with others.

About radishes and radicals

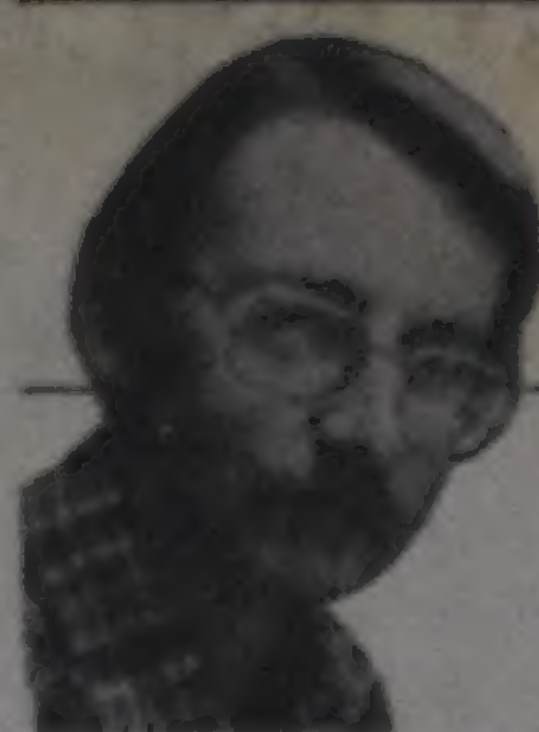
A lot of gardeners cultivate in their vegetable plot at least one small row of radishes. Radishes, along with carrots and onions, are the oldest vegetables known to man. For thousands of years people have eaten that pungent little round root that sits just below the soil, wearing a crown of stubby leaves. Most radishes we know are red, but there is also a white variety.

All of which leads me to some reflection on the term "radical." You may say that I am continuing the trend of thoughts started in last week's editorial; you know, the heavy one on top of the page? "Radish" and "radical" are related words. Both come from the same Latin word.

That may be very nice, you say, but that doesn't help me raise my children or pay the rent. True, but stay with me for a while. I feel a philosophical mood coming on. And whenever that happens, sparks will fly which may just ignite your philosophical motor. And who will deny that Canada needs more philosophers?

Many Christians I know like radishes (this is my first philosophical premise). They may use them as relish in a salad, or they may sprinkle a little salt on them and eat them as a snack. Not many Christians like radicals (second premise), whether these come as an ingredient in a larger group or on their own steam.

Radicals are wild-eyed creatures, fanatics. They have no respect for the existing order of things and seem bent on creating their own branch of



Bert Witvoet
Sweet and Sour

church, school, state, you name it.

Radicals, like radishes, come in red but also white varieties. The red ones are the most common, it seems. They are the leftists, the marxists, the revolutionary discontents who want to overthrow existing structures and usher in the kingdom of socialism.

The white variety is not very visible in Canada. There is no great need for their radical presence. But in countries where the left is in power or very strong, the right also becomes revolutionary, violent, bent on overthrowing the existing leftist, socialist powers. The Russian Civil War of 1918 to 1920 is an illustration of how the Reds were opposed by the Whites.

No wonder then that we decent law abiding Christians prefer radishes to radicals. A sharp tasting bite of that ancient root is all the excitement we care to have on a normal day.

But that's a pity really. For by rejecting radicalness we may well reject spiritual health and growth. Christians are called to be radical, after all.

The real meaning of the word "radical" comes from its Latin forebear *radix*, meaning "root". "Radical" means going to the root, being fundamental. Now if there is anything we Christians need to do it is getting to the root of our existence and to the root of our faith. We may not want to be fundamentalists, but we certainly want to be fundamental. We may not choose radicalism, but we certainly want to be radical.

But with that the dishes aren't dried and put away. Because there is a lot of fundamental talk going around in our circles. Yet, that doesn't necessarily mean that we cultivate radical disciples in our gardens. Some of you may even question whether our talk is all that fundamental these days. The complaint generally is that far too much talk is superficial and pays more attention to Johnny's pimples than to his soul. But I was thinking more of the public and formal side of our Christianity: the sermons and the speeches and the articles. It's all roots and fundamentals.

That's great, except that it may not be a sign of health and growth. Sometimes radishes too are all roots, and ... wow, are they bitter and woody. You may as well put the hoe to the row and up-radish them. You can't use them as relish, let alone eat them as they are.

Paying attention to our roots is very necessary. But, more importantly, we must live out of those roots. Our life

must be radically conformed to the root demands of the gospel. That means that our lifestyle must be radically different from the lifestyle of our unbelieving neighbours.

If that difference does not come about, there is reason to doubt the health of the root of our life. All the sermons and speeches and articles are no more than a clanging Chinese gong then.

There are many ways of testing radicality ... fidelity in marriage, adherence to true teachings, integrity in business, faithfulness in union membership, concern for health and environment, pursuance of good entertainment, training a Christian mind, love for peace ... life is so many faceted. There's no end to being faithful to our roots.

The upshot of that kind of radicality is that the existing structures may feel threatened, may shake, sometimes even fall. You can't easily fit a square Christian peg into a round secular hole.

Being radical need not be very complicated. At heart it means we are no longer our own, but belong body and soul to our faithful Saviour Jesus Christ. Everything we do is done as servant of God.

That's being radical. That's being suitable as relish for kingdom of heaven salads.

Let's hear it for Christian radishes ... I mean, radicals. No, make that: Let's hear it for radical Christians.

Calvinist Contact

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Celebrate, Celebrate, Reformation Day

Bert Witvoet

The calendar of holidays and festivals indicates that October 31 is Hallowe'en. No mention is made of Reformation Day. That is not surprising.

It's not that the calendar pays attention to secular festivals only. Christmas, Good Friday, Easter, Ascension and Pentecost are clearly indicated on most calendars. But these are feast days that all Christians celebrate.

Reformation Day is not celebrated by Roman Catholics, for obvious reasons. So it's my guess that the omission on the list of holidays and festivals has to do with the fact that Reformation Day stands for separation and isolation in the eyes of many people. How can you celebrate a schism!

And the answer has to be, you can't. Even Protestants should not be able to celebrate the deep chasm that formed between the Roman Catholic Church and the many protesting groups that sprang up in the sixteenth century.

What we can celebrate is the fact that the gospel triumphed in spite of the attempts by a church hierarchy to block out the teachings of the Word of God and to plug the channels of the Holy Spirit. The Roman Catholic Church too eventually benefited from the new-found freedom that an unfettered Bible and Spirit brought to Europe.

The weak twenty-month reign of Pope Adrian VI, an honest simple Dutchman, who was ridiculed by the papal court at Rome, did not seem to produce any reforms. On his tombstone the cardinals had this engraved: "Here lies Adrian VI whose supreme misfortune in life was that he was called upon to rule." Yet, this Adrian sent a papal delegate to Germany to openly admit that the chief source of corruption in the Church was the papal government. Some say that this courageous act marked the beginnings of reform in the Roman Catholic Church.

Today we may say that the excesses of Luther's day are no longer present in the Roman Catholic Church. The papacy is not corrupt, as it was in Luther's days. Nor are indulgences sold in the streets. There is still a reliance on the mediation of the Church and Mary, to be sure. And the sacralistic worship services seem to encourage adherents of the Roman Catholic Church to limit their faith life to a perfunctory attendance of mass. The Pope is considered infallible when he speaks ex cathedra. But who dare deny that the power of the Word and Spirit also moves within the walls of Roman Catholic convents and churches?

A true celebration of the Reformation requires that we do more than celebrate what happened in Wittenberg and Geneva. We need to search out where the Word and Spirit are active today. History should have taught us that these cannot be contained within churches of the Reformation either.

In Hebrews 4:12 we read that the Word of God is living and active. There is no status quo Word and Spirit. 2 Timothy 2:9 adds that "God's Word is not chained." And 1 Thessalonians 5:19 and 20 tells us not to put out the Spirit's fire but to test everything and to hold on to what is good.

Perhaps we can truly celebrate Reformation Day when, instead of creating the mood: "we are the children of the Reformers; the Word of God has been entrusted to us for 465 years," we use that Word to follow the Spirit.

Reformation Day is a good day to celebrate, whether it appears on the official calendars or not. But only if we celebrate the march of God through history, walk to the sound of God's drum in the 1980s, and experience the unity of the Body militant, which includes Roman Catholics as well as Reformed Catholics.

Liberals woo business ...

Continued from page 1

gonism is beginning to decline. This is evident in the 6/5 program which was tailored to gather business support and is being sold to the Canadian public by the chief executive of one of Canada's largest corporations, Canadian Pacific.

Where will this new development lead us? The government's recognition that it cannot reverse the present economic decline without the cooperation of the private economic sector is, of course, correct. Yet one is left with the nagging feeling that there is a missing element in all of this.

Much attention is being paid to the need to "restore business and investor

confidence." In our economic system this is clearly a necessity, but to what end? One cannot help suspecting that this means the restoration of the incomes and living standards of many who have suffered little in this recession. To the unemployed among us the prime minister could only say that "it's going to be a long, cold winter." In addition to restoring the confidence of those who are not genuinely deprived, could not our business and political leaders promise to protect those who are in real need?

William van Geest is political analyst for a Toronto investment firm

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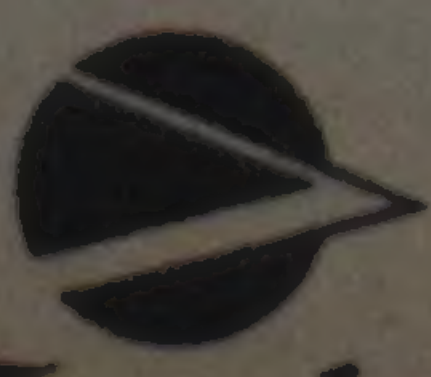
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Church

Pastoral Pondering

Open hearts, open churches

Some people see friendliness as something that is only extended to certain people with whom they worship. Usually, they are close friends or relatives. If that is the extent of our friendliness it is time we expand our horizons.

Others see friendliness as something that must be extended to the entire church family. That's already an improvement. Yet, even that is not enough.

Friendliness must be a premeditated attempt to be on the look-out for strangers and/or visitors among us, in order to make them feel welcome and at home. A friendly church is a place where each member, young or old, sees to it that the welcome mat is always out for Jesus' sake! Is our church such a church?

One of the duties of the greeters at the door, we have agreed, was to welcome visitors, and to invite them to stay at their homes, or to see to it, that they would have a place to stay at, if so desired.

Let it never be said that our church is not a friendly church, where visitors and strangers stand apart.

Rev. Wm. Suk,
Hebron Chr. Ref. Church,
Renfrew, ON

Public profession of faith is not made by everyone

On this Sunday morning we may witness once again the grace of the Lord when we see the administration of the sacrament of baptism and also when four more people will come forward to confess publicly that they love Jesus.

The Lord has greatly blessed us in this respect. Since last year June we have had five groups come forward, so that a total of 29 young people have confessed before all that they rejoice in the Lord of the covenant. As far as I remember there were during that same period at least two of our baptized members who made the same confession in another Christian Reformed Church, bringing the total to 30 in a little more than one year. We should rejoice and give thanks.

However, we continue to have a long list of baptized members older than twenty years who still have not made a commitment to the Lord, at least not publicly. In September I hope to start new classes. Of course, there will be a regular Confession Class, but if you need more basic religious education first, or if you have not been brought up in our church and would rather first get a bit better acquainted with what we teach, or if you cannot possibly attend at the regular hours, I am willing to try and fit you in with a special group or on hours that suit both you and me. Please contact me soon.

In the mean time, may the Lord bless and guide us all towards greater commitment.

Pastor Lammert Slofstra,
Immanuel Chr. Ref. Church,
Simcoe, ON

The Bible has a relationship to learning

There are approximately thirty students from our congregation attending higher institutions of learning. Seeing the large number of young people in our congregation that is not so surprising. At the same time it is a blessing and encouraging. There is no doubt about the fact that even though we all have our responsibilities, it is especially the more educated sector of society that helps shape the future and the philosophy of a nation. Whatever thinkers have thought filters down to the man in the street.

For Christian students it is, therefore, extremely important to continue to see the relationship of the Bible to learning. Those of you attending Christian schools will be shown this in the classrooms, but those of you attending secular schools will have to give this matter a lot of thought on your own. At school you should also seek out our campus pastors as well as Christian study clubs. If you don't do any of the latter there is a big chance that once you get out of school your thinking will not be very Christian. As a matter of fact, we have many Christians in our land whose thinking is very worldly or secular because they have not seen the integration of their Christian faith and the Word of God with their particular field of study.

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

August 16, 1982.

Dear Church family:

Again a news epistle from the wilds of Thailand! Again, before I start let me say thank you for all who pray for me and the work here. The prayers are important when the person is just starting out; but, after the culture shock subsides, perhaps the maintenance prayers are even more necessary!

Thank you for your continued letters. I have heard various reports of coming events, attractions and additions to the church family, engagements, weddings and babies! I'm sure when I return, D.V., I shall do so to a changed community! I continue to remember and pray for you as a family. I still think very fondly of B.C. but not with a terrible longing if you understand what I mean. This is my life here, and though I do not know what

the future holds, I'm not sure if Canada will be my long time dwelling place! I will see how our Lord God leads.

Fourteen months now I have been away from you! Here all is relatively well. The camp population now totals 17,500. Small groups of people continue to emigrate to France, U.S.A., Australia, Japan and some to Canada; but basically for family reunification only.

Yesterday I was really encouraged by a letter from a northern B.C. Chr. Ref. church which is attempting to sponsor a Khmer family from Sa Kao.

In theory, our camp will still be closed in December of this year. We're busy presently with immunizations in the schools, teaching about health problems in the camp and T.B. screening. We have a closely knit team here with representatives from New Zealand, America, Philip-

pines, Canada (Hurray!), Burma, Australia, India, Holland, Hong Kong and Japan. We are trying to discover much more what our witness and stance must be over against a folk medicine centre in camp which uses sorcery.

Please pray for the Khmer church, they need your prayers as they witness (much more effectively than we could) and as they try to point the way where there is no fear. Pray that they won't be discouraged or fearful if they receive resistance and antagonism from others. I'm just learning a little more about the Power of Prayer. There's a power in just remembering people to God. Bye for now!

Love Jolinka Dresselhuus
First Chr. Ref. Church,
Victoria, BC

World Vision worker in a
Cambodian refugee camp
in Thailand

Toronto Reformation Day Service

The Rehoboth Christian Reformed Church is in charge of the Reformation Day service this year, to be held on Sunday, October 31, 1982 at 7 p.m. in the Metropolitan United Church on Bond Street in downtown Toronto. We extend our invitation to all the members of the Christian Reformed Churches in Metro, as well as to other members of the Reformed family of churches in our city. Theme for this year's service is: "Reformation, an Ongoing Concern," based on II Timothy 3:14, against the background of Isaiah 51:1-11: "Remember the rock from which you are hewn."

The Maranatha Church in York celebrated its 25th anniversary October 3, 1982

Twenty-five years ago on October 3 a little group of 23 families and 2 single persons gathered in York in an old school-house under the leadership of Rev. John Dykstra of Jarvis to found the Maranatha Chr. Ref. Church of York, Ontario. The Lord has blessed this humble beginning beyond our expectations, so that we now have an active church of 110 families with a beautiful new building.

On Friday, October 1, a social evening featured, as part of the celebration, an enormous anniversary cake baked by the York ladies. A tree-planting ceremony took place at the church on Saturday, October 2, involving the oldest members of the congregation.

An anniversary book containing messages from former ministers, as well as a review of the history of our church and pictures of the families was available during the celebration.

On Sunday morning, October 3, our former pastor, N. vander Kwak preached on Lamentations 3:22-24 with the topic "Celebrating God's Faithfulness". Former ministers, G.J. Hoytema and Ph. Stel also participated in the service. Delegates from neighbouring churches and classes Hamilton as well as representatives from local, regional and the provincial

government extended greetings and best wishes on Sunday evening.

Rev. Stel preached on Ps. 90:16,17 with the theme: "Let the Favour of God be Upon Us." In his sermon he focused our attention on the history of the church and the 125th anniversary of the denomination.

The Hamilton Adoramus Choir and the Maranatha Singers, under the direction of Mr. John Hunsie, offered musical selections in the morning service and the New Live Quartet participated in the evening service.

It was a beautiful celebration that brought us closer together and one that we will long remember. Praise the Lord for His faithfulness.

R. De Boer,
Hagersville, ON

Church News

Christian Reformed

Called

— to York, Ont., Rev. Adrian Dieleman of Blyth, Ont.
— to Rexdale Fellowship Chr. Ref. Church, Rev. H. Praamama of Edmonton, Maranatha.

Accepted

— to Medicine Hat, Alberta, Candidate Marilyn Ten Pass.
— to Helena, Montana (Manhattan 1st calling church), Rev. C. Pool of Tillsonburg, ON.

Declined

— call to Essex Chr. Ref. Church, Rev. A. De Jager of Bowmanville, Rehoboth.
— call to Fort McMurray, Alta., Rev. J. Peter Vosteen of Haledon, N.J.
— call to Smithers, BC and Leduc, AB, Rev. C. Pool of Tillsonburg, ON.

Address change

— Second Christian Reformed Church of Sarnia, Mr. A. (Mike) Zijlstra, clerk, c/o 1281 Exmouth St., Sarnia, Ont.
— Burdett, Alberta, Ryk Prins, correspondence to Box 15, Burdett, AB T0K 0J0

Pointed Print

Rev. Lincoln Eng, rector of an Episcopal Church in Beaverton, Oregon once wrote the following story:

"You probably know someone in the Tate family, or maybe you are distantly related to one of them. Either way, you'll soon realize that maybe your church has some Tates in it.

"There is young Dic Tate who wants to run everything in the church. Cousin Ro Tate tries to change everything. And sister Agi Tate stirs up trouble whenever possible. Her brother Irri Tate helps her to do so too. And whenever new projects are suggested, brother Hesi Tate and sister Vege Tate pour cold water on the proposals.

"Then there is sister Iml Tate who tries to have the youth group mimic everybody else. When the group budget is announced, everybody tends to quake if brother Devas Tate stands up in the meeting. And brother Poten Tate wants to be a big shot.

"But not all members of the family are bad, for brother Facili Tate is quite helpful. A delightful member of the family is Miss Felici Tate. And the youth leaders are always delighted by brother Cogi Tate and his twin brother Medi Tate."

Read this story carefully, we can learn from it.

As it appeared in several church bulletins.

Community Report

Our counsellors are not faceless

Margaret Griffioen

In the past, ministers not only served pastoral needs, but were used by members of their congregations as marriage, family and personal counsellors.

The growth of professional service did not immediately effect Christian communities, as many Christians feared their faith would be destroyed by secular psychologists.

In 1966 a group of professionals in the helping fields, who were also Christians, formed what is now known as the Christian Counselling Services.

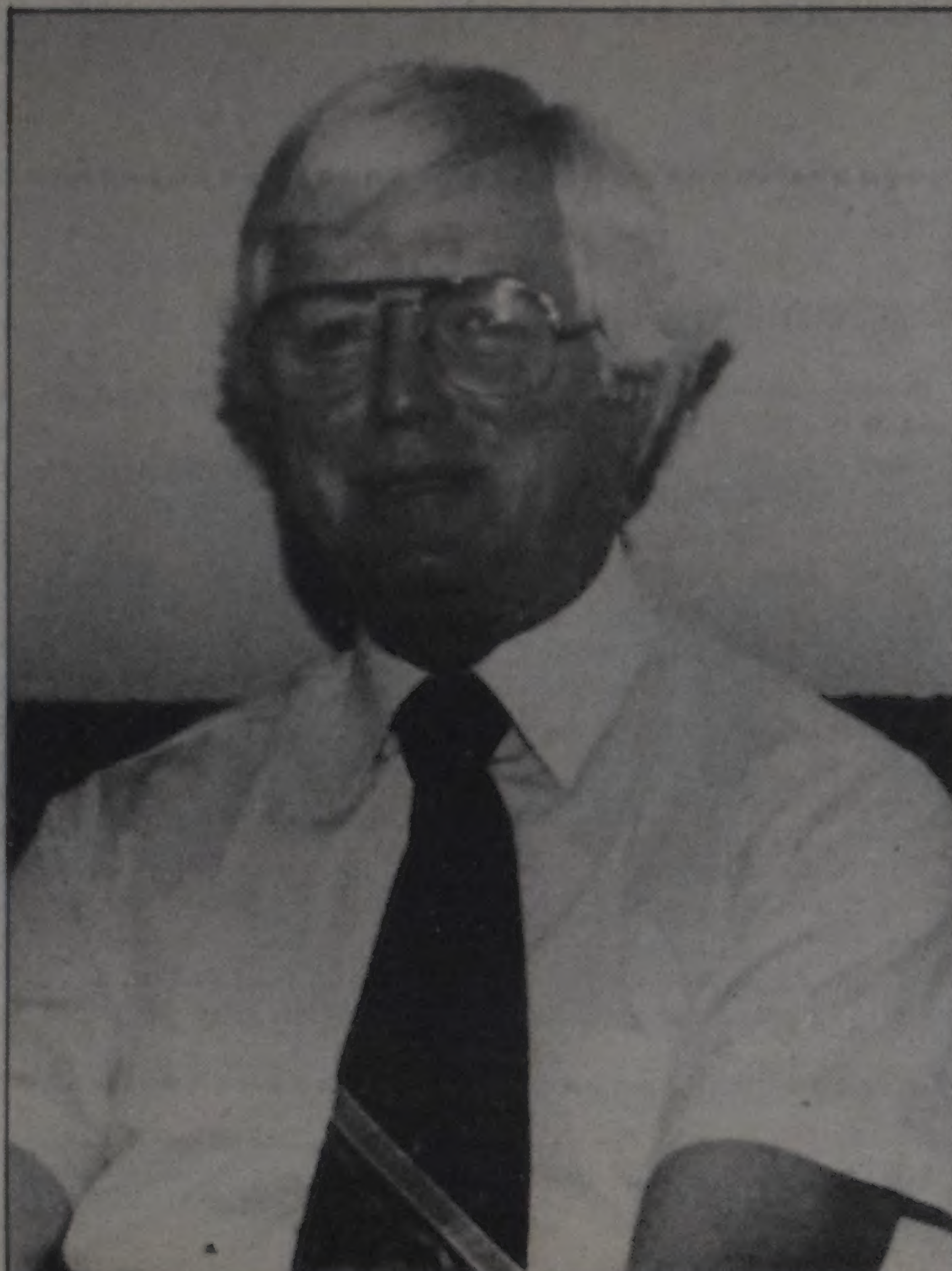
"The group had a deep sense of calling to this work as a ministry. Our professional training we believed was not only a livelihood, but a ministry to all humans, Christians, and non-Christians," said Louis Martin, Executive Director of Christian Counselling Services, who has been with the organization since it began.

According to Martin the need for the services was apparent then, and continues to grow as other world and personal problems grow.

Martin and other professionals believed that ministers and elders were not trained extensively enough to deal with psychological problems.

"Their training is in the spiritual area, and often those with problems in marriage, family or at work are not suffering due to a lack or absence of a spiritual life," said Martin. "It is not fair to expect a pastor called and trained in the ministry to be a psychologist. Pastors and elders should be trained to recognize when a problem is outside of their training and professional help is needed."

To aid in this awareness, Christian Counselling Services



Louis Martin, Executive Director of Christian Counselling Services

provide seminars and workshops for churches and groups dealing with the helping field. Retreats are also held for groups such as singles to deal with the legitimacy of being single, when such a need is apparent.

Another aim of the organization is to meet all client needs under one roof. "Many counselling services will refer clients to other professionals such as lawyers and medical doctors or to mental hospitals, but the task of finding these people is left to the client," said Martin.

"We have a lawyer, a doctor and direct contact with

the North York Psychiatric Hospital. Therefore, we can refer clients to these people and maintain our treatment and contact with them.

"We are also expanding our services to meet the needs in the business fields through a new program dealing with conflict management. The business community has been calling for such a program for a long time.

"One important difference of our counselling methods, besides the fact that we are Christians, is that we rejected from the start the notion that the counsellor must be faceless, not reveal himself to the

client. We believe that by not relating to the person something of yourself, you are communicating to them that they are not important.

"When we first started, secular psychologists and other professionals in the field viewed us with skepticism. Our clients were 99 per cent Christian background, but now we receive many referrals from secular professionals, because they recognize the standards of our care and the degree of professionalism we have.

"We never turn anyone away, no matter where the person comes from or whether or not he or she can afford to pay the full sum. If one month we are short of funds we

relinquish some of our salaries."

This would naturally leave the organization in some difficulty, but according to Martin it enables them to start each month with a clean balance sheet and not cut down on the quality of the services provided.

Several years ago the Back to God Hour spent a day at the offices and did a show on Christian Counselling Services which is still being shown around the world, as an example of the type of work that can be provided.

The main office of the organization is in Toronto and can be reached at (416) 489-3350.

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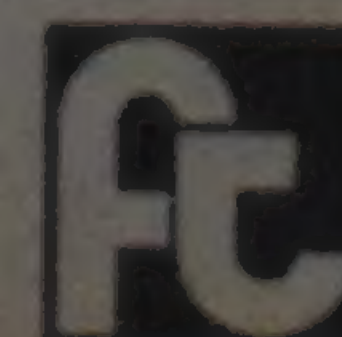
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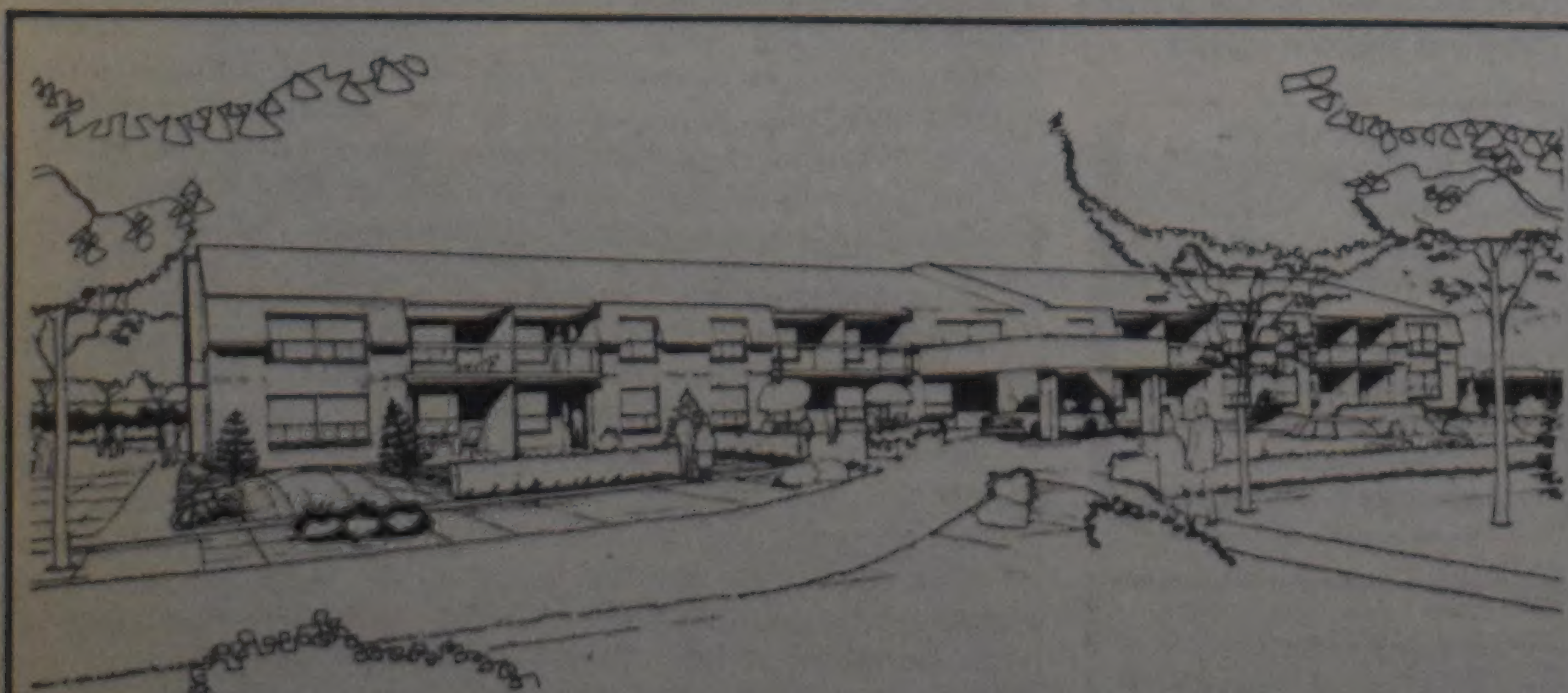
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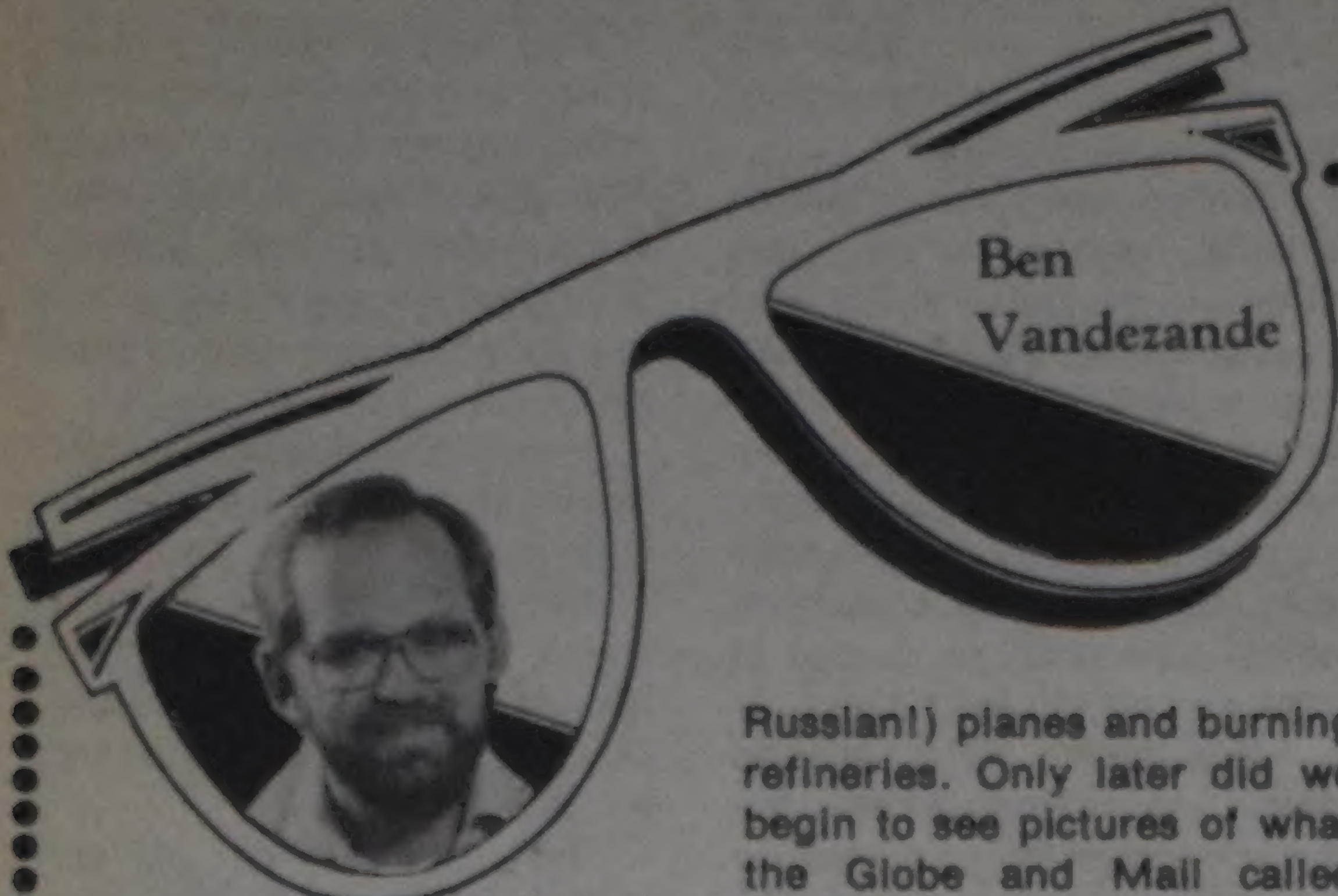
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News-International



Be informed about the world before you pray



In my previous column I ended with this question, "If the Christian Church does not pray on behalf of the world, who will?"

But in order to pray for the world, we need to be informed. If we do not know the situation in various parts of the world, how can we intercede on behalf of the world?

But this leads to the next problem. How can we be informed when the news media do not tell us what's really happening?

For instance, most of the coverage of the outbreak of war between Iran and Iraq during the fall of 1980 dealt with the possible threat the war placed on our oil supplies.

The newspaper headlines reinforced this position when they said, "Iran-Iraq war mounts - Refineries are spared" (Globe and Mail, September, 1980). Television's coverage of the war only two days after it broke out outlined the impact of an interruption of oil supplies for the Canadian economy.

What is especially revealing is that the visual coverage of this war for the first week showed shot down (U.S. and

Russian!) planes and burning refineries. Only later did we begin to see pictures of what the Globe and Mail called "Horror in Hospital: The Price of War." It went on to suggest that the wounds of some of the tank crews are better left undescribed.

Our prayers could have been for a quick end to the war so that our oil supplies would not be interrupted, but we know that would be mockery because then we simply wanted peace to suit our goals.

What is the war between Iran and Iraq about then? The Iraqi leader Saddam Hussein is promoting a secular worship of himself to provide his people with an inspiration parallel to the Aytollah in Iran. The Iraqis from their semi-socialist stance and the Iranians from their orthodox Muslim position are using their might not to carry out justice and mercy but to impose their own form of rule.

Perhaps the war is about more than struggle for control of oil; it is a holy war on behalf of two charismatic leaders. It is a rejection of the western ideas of progress. There is a new dynamic at work in the Middle East, however, that goes beyond this usual dilemma of Communist versus capitalist.

Responding to the news

Perhaps the situation also reveals the fact that the super powers with all of their might are in fact crumbling from within. For some time Soviet insiders have reported the decay of Soviet life and expressed the feeling that current actions by the Russians are not so much a display of power as a picture of a wounded bear fighting for survival.

The U.S. position in the world affairs is crumbling too. Any interruption of oil supplies may be a lesson for the nation which consumes so

much of the world's resources for non-essentials.

Since these things are not completely clear, praying for our world is difficult. Though on a much larger scale, it illustrates similar difficulties we face when praying for a loved one hurting from a disease.

Two things are clear to me when we offer prayers on behalf of the world:

1. We must be well-informed in a way that helps us sift through the pro-western coverage of most media.
2. We must pray that our

involvements are not for personal gain but contribute to justice.

To pray for peace to guarantee oil supplies is a mockery. To pray for peace because it pains us to see so many people being maimed and killed by such a misuse of power is good. At the same time we must come to grips with the reality that peace is more than the absence of war. Peace is possible only when we implement God's rules for justice and mercy. Without them we have a vacuum which will generate more conflict.

Welfare State par excellence?

Ed Vanderkloet

According to Wil Albeda, former minister of social affairs in The Netherlands, 4.5 million people in that country receive some form of state benefit. The benefit can be unemployment, welfare, early disability or old age pension.

In a country with a total population of about 13 million, this means that 5 million working people have to support directly or indirectly 8 million others, more than half of which (4.5 million) are supported through their taxes. The number of those who are on early disability (not yet 65 but declared unable to work) has reached 700,000.

Holland runs ahead even of Sweden in that it has a more generous welfare system.

Reformed witness today

This short series of articles stems out of discussions held during the August meeting of the World Alliance of Reformed Churches and consists of excerpts of a report adopted from the Committee on Reformed Witness Today. The World Alliance has asked the various member churches to discuss these questions raised in hopes of further unifying the Reformed family of churches.

Belief in "Scripture alone"

The affirmation that the living Word of God speaks to us through the witness of both the Old and New Testaments belongs among the central insights of the Reformation. Scripture is the source to which we have turned in order to hear God's voice. It is in the name of this allegiance to the Word of God as witnessed to in Scripture that the proclamation, worship and government of the Reformed churches have taken their characteristic form. This affirmation is as relevant today as it ever was. The churches need constantly to turn anew to the witness of Scripture. They need to give Scripture the prominent place it deserves in all aspects of their life: prayer, worship, instruction, administration, evangelism, social witness.

The emphasis on "Scripture alone" raises, however, two sorts of questions. On the one hand, we need to clarify the relationship between the Word of God and the written word of the Bible. In what way can it be said that the Scripture is God's Word? There are among us diverse views on the nature of this relationship, often resulting in controversy or estrangement. On the other hand, we need to clarify the relationship between the authority of Scripture and the authority of Tradition. The principle 'Scripture alone' was developed in the Reformation to secure the obedience of the church to the liberating Word of God and to set God's word above all human traditions. The point remains important.

The original witness to the Gospel must inspire and control the witness of all generations. We ask, however, whether the Reformed churches sufficiently respect the relative authority of Tradition. The Spirit has guided the church through the centuries. The church of our generation must make appropriate use of the insights and the experience it has accumulated.

The Reformed churches must face these issues both as they seek to give witness today and as they enter into interchurch dialogue. It is imperative that they reach a common mind concerning the meaning and the formulation of the 'Scripture alone' principle.

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News-Canada



Special needs adults: no place to call home

Ben Vandezande

There has been a lot of talk about "the housing crisis." Increasing numbers of people have less than adequate housing. But there is a whole group of people who suffer far more than those of us who have had to move to a smaller home due to soaring mortgage costs. For most of us it is a bit like switching from steak to hamburger.

In Ontario, adequate housing for special needs adults is almost impossible to find. Adults who have special needs and require help with daily living include the elderly, physically disabled, mentally retarded and victims of assault.

But you ask, aren't there institutions for these people? Yes and no. In the past few years, the Ontario government has moved to a policy of non-institutionalization. In simple terms, that means people with special needs are being released from institutions into the community in the hope that they will receive housing and care.

Such a shift from institutional care assumes that sufficient services and facilities are available locally to meet the need.

Who's in charge?

And that's where the problems come in. Transferring people (who should never have been in an institution to begin with) back into the community is an excellent idea - providing the facilities and

services are there. At present, no single provincial ministry has clear responsibility for ensuring continued funding and supervision of such care. There are several Adult Residential Facilities (ARFs) in existence. An ARF is defined as an unlicensed facility such as boarding homes, rest and retirement homes, lodging homes, hostels, interval and transition homes and half-way houses. Even the first step of licensing and inspecting these facilities is not ensured by the

province. This leaves each municipality free to set its own standards.

Unlike licensed facilities, ARFs often lack staff supervision, a family atmosphere and the ability to work with residents to promote self-sufficiency through a support system. Residents that require services and support from the residence and the community are left with nothing but shelter.

Without provincial funding and provincial guidelines for

licensing ARFs the municipalities will be left with a problem larger than they can handle.

What should be done?

In the past year, the Ontario Social Development Council has held hearings across Ontario. Several proposals came out of that. The overall proposal contains the assumption that the province must commit itself to a policy which enables the full development of community-based facilities and

support services care for special needs adults.

Flowing from that assumption, other proposals included:

- the province develop an umbrella set of rules on licensing, standards, funding, monitoring and jurisdictional responsibility;

- the legislation should be developed and carried out in close cooperation between the province and the municipalities;

- the province amend the Planning Act so that municipalities cannot, through restrictive zoning, prevent the development of community-based facilities;

- the municipality should regulate and inspect all facilities to ensure minimum levels of care.

Several detailed recommendations were also made concerning support services. They called for adequate funding, information-sharing and education programs to ensure that ARFs are more than simple shelters.

As it stands, the province has left the problem in the hands of the local community. Even worse, the special needs people are left without the housing and care they need. That is not a matter of making do with hamburger when you can't afford steak. It often means doing without. That is a housing crisis worth talking about. Mortgage interest rates are falling again for most of us. When will justice and mercy come for our special needs adults?

Just think!

If we fail to emphasize that we can glorify God, we raise the whole question of whether men are significant at all. We begin to lose our humanity as soon as we begin to lose the emphasis that what we do makes a difference. We can glorify God, and both the Old and New Testament say that we can even make God sad. That is tremendous.

Francis A. Schaeffer

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Education

Chalkmarks

By Harry A. De Vries



Budding authors start young

Deborah Vander Veen of Sarnia is one of several budding writers at Sarnia Christian school who has already had some of her work published. The school's September newsletter, "The Wheelbarrow," carried a number of grade six poems including her's. Here, with her permission, we print it for your reading:

Devotions in class

*Each morning we have devotions to start the day.
Can we sing another hymn, we always say.
You may ask how we do start.
We start off by singing from the heart.
After we sing we do two more things.
Then the bell rings.
After the bell rings we do not stay,
Because we want to get out and play.*

Do other students think they can write as well? Well, give it a try. Write a poem or a short story to do with Christmas and send it to us by November 19, and you may see it in print. The poem should not be longer than twelve lines and should speak of the story of Christmas and what it means to you. You may use rhyme and rhythm in it if you wish. The story should not exceed three pages and should reflect the message of the original Christmas story without retelling it. It can be a true story or it can be made up (fictional). There will be two categories in judging of the material, grades 6, 7, and 8 for category one, and grades 9 through 12 for category two. The names of those who submit the five best in each category will appear in this column, one in each category will be printed here. Everyone who submits copy will receive a *Calvinist Contact* Press Card. Address your material to: Press Club, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Nigerian historian is Multicultural Lecturer at Calvin

Dr. John Ngusha Orkar, International Student Coordinator at Dalhousie University in Halifax, Nova Scotia, has joined the Calvin College faculty for the 1982-83 year as the College's third speaker in its Multicultural Lectureship Program.

Dr. Orkar was born April 27, 1943 in Mbaagi, Benue State of Nigeria. He is a Nigerian citizen and has been a landed immigrant in Canada since 1973. In Nigeria he received his Grade II Teacher Certificate and then continued his education in Canada with a B.Th in 1971 from Mennonite Brethren Bible College, Winnipeg; a B.A. in history with honours in 1972 from the University of Winnipeg; a Ph.D. in history in 1979 from Dalhousie University; and a B.Ed. from Dalhousie in 1980. His doctoral thesis was "Pro-colonial History of the Tiv of Central Nigeria."

He is a member and former Elder of All Nations Chr. Ref. Church in Halifax and has served since 1979 on the denominational Synod Committee on Race Relations (SCORR). He also has been involved in the Canadian Universities' Service Overseas (CUSO), OXFAM, Overseas Book Centre, Save the Children, Red Cross, and the International Education Centre of St. Mary's University. He has lectured in many towns in the Maritimes and has written material for the "World Problems" course which is being taught in Nova Scotian high schools.

During his school year at Calvin, Dr. Orkar will teach "History and Society in West Africa to 1800" during the Fall Semester; "Africa: An Introduction for Non-Africans" (with Dr. Donald Wilson of the Sociology Department) during the Interim Term (January); and "History and Society in West Africa Since 1800" and "Tiv History" during the spring semester.

The Multicultural Lectureship Program arises from the growing awareness that Christian discipleship is not limited to expressions of the sort that are found in the dominant cultures of the nations of Europe and North America. Past speakers in the program were Dr. Allan A. Boesak and Dr. Orlando E. Costas.



A Christian response to environmental crisis

Bob Moore

On Saturday, October 16, the Canadian Scientific and Christian Affiliation (CSCA), Ottawa branch Chapter, met to consider the current environmental crisis from a Christian perspective. About forty turned out to view an Environmental Canada film and to hear special speakers, Dr. Henry Aay of Calvin College and Dr. David Swift of Johns Hopkins University.

The film "Biosphere" was presented by Dr. Allan Cairnie, Director General, of Environment Canada and summarized by Ray Robinson, Executive Chairman of the Federal Environmental Review Office. Two completely different biospheres were beautifully depicted, the Amazon rain forest and the Arctic tundra. Common to both biospheres, or geographical areas, is a fragility which man's activities are threatening increasingly. Victims of the modern imbalances, it was shown, are animal and plant species as well as native cultures.

The film romanticized the lifestyle of certain native cultures because it was in harmony with the group's surroundings. Yet, one of the natives in the film was shown battling spirits via a drug-induced trance. According to the government's presentation, "myths we hold about our origins" have supposedly led Judeo-Christian cultures astray. Truly, this film is an impressive reflection of God's beautiful and delicate creation; but, unfortunately, the filmmakers did not see the creator in his handiwork.

Dr. Henry Aay brought attention to the role of the creation, fall and redemption in the environmental crisis. He responded to the common charge that Christianity is in large measure responsible for the current environmental crisis. The starting point for Dr. Aay is a proper understanding of man's place in



DEBATABLE ISSUES: Two conferees at the CSCA convention in Ottawa in discussion

God's creation. Man's role of dominion and rule must be a response to his creator, and not something independent of the creator. Dr. Aay said that the relationship man has with his creator is reflected in his relationship to the rest of God's creation; and that, therefore, the environmental crisis is not merely a scientific puzzle but rather the expression of a disobedient and idolatrous culture. Yet, Dr. Aay convincingly urged that even within our broken, fallen world, men and women are called to announce God's redemption of all aspects of life, including the natural environment.

The afternoon session, led by Dr. David Swift, considered the impact of science and technology on the environment. He outlined the history of this impact from the time of the Industrial Revolution, mentioning the various positions generally taken on the environmental issue, the judgments which have been made on science and technology, their possible implications for us, and our required responses to them.

According to Dr. Swift, we are currently in a period of ambivalence towards technology in which many are optimistic, particularly about computers, yet at the same time worried about ecology and war. Political priorities, he said, are redirecting environmental dollars into job creation programs because of high unemployment. Dr. Swift encouraged Christians to speak to their ambivalent society because they can speak with authority on behalf of the creator. Though scientific discovery has a legitimate role in God's service, scientific training leads to analytical, not comprehensive, holistic thinking. By heeding the stewardship ethic, the church can clarify comprehensive principles for stewarding the environment in a way pleasing to its creator.

Information about the organization is available from: CSCA, P.O. Box 386, Fergus, ON N1M 3E2.

Bob Moore is a teacher at Redeemer Christian High in Ottawa

The ICS serves an international student body

Toronto, ON — September 13 marked the beginning of the sixteenth academic year at the Institute for Christian Studies in Toronto.

Among the total of 44 students are eleven new full-time students, who have come from far and near. Phedon Kaloterakis, who comes to the ICS after studying at Reformed Bible College and Holy Cross Seminary, is from Greece. Another European student, Mariette Goudzwaard, hails from The Netherlands. Unlike in more recent years, the new full-time Canadian students outnumber the new Americans: Ann Burghgraef, Gene Haas, Pearl Luymes, Barry Porter and

Henry Venema are from Canada, while Gary Duim, Jack Porter, Gary Shahinian and Laurie Sloat come from the United States.

Several of the new students are associated with sister educational institutions. Gary Duim and Henry Venema, for instance, are Dordt College graduates, while Ann Burghgraef graduated from Calvin College and Gary Shahinian from Calvin College and Theological Seminary. Pearl Luymes is studying at the Institute on a leave of absence from Fraser Valley Christian High School where she teaches the natural sciences.

This year's new students are maintaining an important



Student Pearl Luymes

feature of the Institute. The mixed national and educational backgrounds of the student body are a highly valued characteristic of the Institute, and illustrate the wide appeal of Reformed educational views.

Children

Oh for a dike! - part 6

Job had run ahead to where the Little Waal took a bite out of the road, had gotten on his knees and, without even looking at it, had pointed to the water. "See, there it is, you can see the frogspawn from here."

It still remained a puzzle to Cory as to what had actually happened. She never remembered how she had gotten in the water since she had never gone near it. She had still had her box with candles under her arm when the teacher, who had just come by on her bike, had pulled her out.

"Lies" (pronounced *le* as in Pete), she had said to a sixth grade student, "won't you bring Cory home? She can't go back alone. I'll tell your teacher that you'll be late this morning."

Not much had been said between the girls, and the closer to home they had come, the faster Cory had begun to walk until at last she had almost been running.

"Mr. Barber," Lies had said to Dad who was reading in a comfortable customers' chair, "here's Cory. She fell in the water and the teacher told

me to bring her home." She had left immediately without further explanation.

There Cory had stood - her "treat box" still under her arm, dripping wet, covered from top to toe with duckweed, shivering cold!

"Come on inside, girly," Dad had said, "we'd better get the stove burning before you get sick." He had led her into the kitchen and called, "Mom, come quickly, somebody here needs you badly!"

Mom had come running down the stairs, "Cory, oh no honey, your Sunday dress! Well, never mind the dress, girly, that can be washed. But what happened? Yes, Dad, set the stove in the livingroom, I'll get dry clothes for her and fix her up."

Although she had stood there without a word, her mind worked hard. How had she gotten in the water? She knew she hadn't been near it or on her knees to look, so just what had happened? When a little later Mom had cleaned her up, rubbed her warm with a bath towel and helped her into warm winter clothing, she had settled in Dad's chair close to the stove. She had drunk the warm milk Mom had brought and talked with her while she sat down to peel the potatoes. Mom had also been puzzled and a bit concerned when she had heard the story. Had Cory suffered a blackout? Was she alright now?

Mom's worries had eased when Cory had eaten a good dinner and appeared ready to go to school along with the other children, although without her treat and in her winter school clothes. She had been allowed to invite two friends, besides Sonya, to her birthday party after school. The girls had been looking forward to it eagerly - they knew it was going to be fun. Sarah had been happy, too, for one of the girls Cory had invited was her best friend.

"So, you didn't get sick from your tumble in the cold

water, eh? I'm glad you're here, Cory," the teacher had welcomed her at the door, "and happy birthday to you!"

That afternoon the teacher had had a treat. She had told part of a lovely story about Duco, a tiny boy who was taken out by two big swans, dressed in a warm rabbit suit and carried off to an enchanted country every night. How the children had listened! The teacher had promised to continue the story on the next birthday for which she received grateful applause.

After school the girls had waited for each other to walk home together, but Sonya hadn't shown up. Where was she? Cory had seen her in the line-up at noon.

"I'll go and see if she's still inside," Sarah had said and had run back to the building. "There she is," the girls had said when they saw her at the door with Sarah. But Sonya hadn't looked very friendly. "You couldn't give me a candy this morning, eh, your best friend! Now I'm not coming to your party. It's a baby party anyway; I'd be the only one of my class. Have fun, and you'd better not let yourself get pushed into the water again!" Then she had run away, leaving the girls to stand there, mystified! Cory's face had turned ghostly white, her mouth firmly shut. She had tried to think but couldn't find an answer to her one big question: why?

"Don't bother, Cory, everybody says she's getting to be a real stuck-up. She doesn't even dare to come to the party after she pushed you into the water this morning," Dieneke had said. "What?" Cory had stood stockstill, "she pushed me into the Waal?" She had almost whispered in disbelief, "But she wasn't even there!"

"Oh yes," the girls had exclaimed in chorus, "she was there all the time, just a short way behind you!"

"Come on, let's go home, or we won't have time to play," Sarah had reminded. "Let's

see who's home first," and off she had gone with the others following her. Sarah had always been an excellent leader; there was not a dull party when she was invited. This had given Cory the opportunity to sneak away from the party, out of the house, to her spot on the dike. There she had cried away her anger, and her sadness had been soothed by the wideness and peace of the scenery which she had always experienced as a sure sign of God's presence and love.

Sitting here on the floor tonight Cory felt some of that peace become part of her by the sheer thought of it. "Oh, for a dike ..." she thought. "On Saturday afternoon I'm going to look for one. An island like this should be protected by dikes!"

Continued next week ...

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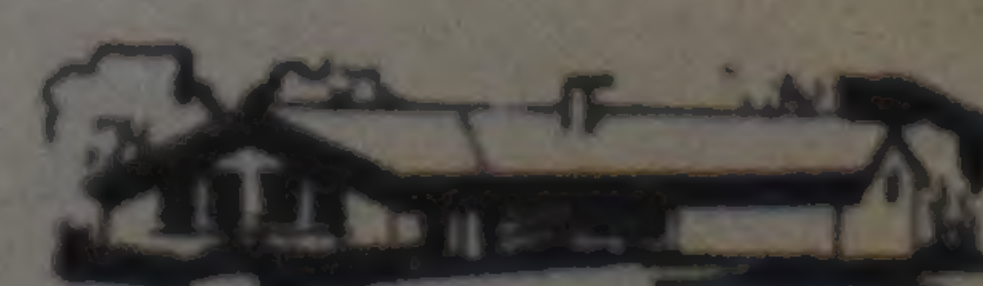
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William R. Rang

Skylights

Don't you trust me?

The young lad looked at his father. He was disappointed, frustrated, and a bit angry. "Don't you trust me?"

He had wanted to go on an impulse camping trip with some of the young people of the church. The idea had come up an hour earlier as they stood talking after the service. Dad had said 'no' because it was Sunday and because there were no chaperones.

"Don't you trust me?"

That's a question that hurts. Parents really want to trust their children, but often they cannot and may not.

"I once was your age. My mom and dad trusted me and I was proud of it. Yet something happened and I broke that trust. I want to trust you, but sorry, I may not."

There is the enormous power of temptation that does not announce itself in advance and comes like a wolf in lamb's clothing. Often the young don't know how to handle it and their adventurous spirit says, "Why not try it?"

"I may not."

The father of our young lad wasn't finished yet. "You ask me to trust you, but you haven't said that you trust me. You must trust my experience and my understanding of God's Word for your life."

It happens in too many families that the children are not taught that father and mother have the God-given office of parent. The young ones must learn that at times parents must say 'no' because they realize that this is what the Lord would want them to say although they would have loved to allow their children the privilege they had asked for.

Rest assured that the problem is deeper than we might think. Ultimately every question about trust that we ask of one another is one that we ask of the Lord. Don't you trust me, Lord? Peter thought that the Lord could trust him and look what happened. No, ours is the duty to trust Him.

"Trust and obey, for there's no other way," the song says. That is not easy; yet it is that simple.

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People

Professor van Riessen talks about falling and rising

Bert Witvoet

At age 71, Hendrik van Riessen looks alert and handsome. God is allowing him to age with grace. He retired only last August but is still actively involved in the fight against secularization.

"You do get lazy when you retire," confesses van Riessen. "Sometimes I sit in my study and read a detective story instead of work at a lecture. Like Herman Dooyeweerd, in older age, I hide the book from my wife." He laughs at the thought of how human beings play games. Van Riessen is above all an openhearted realist. He is serious about his convictions but he holds them in a joyful, "carefree" manner.

"People in North America get too personal in their debates," he opines. "In Holland we sit down, really dig deep, poke around in the slush, oppose each other fiercely but over a cup of coffee."

"Why are we personal?" I ask him.

"It's part of the North American scene," he claims. "North America was made up of a variety of ethnic communities. Americans were so

so many non-Christian students attend. "You cannot build on Christian knowledge or experience then. They won't understand you when you talk Christian principles. After two or three years, they will even protest the content of some courses."

"In the doctoral phase that is a lot better. There you do get students who are committed Christians."

"How is the staff at the Free University?" I ask him.

"Quite good. Most of them are Christians. The Philosophy department especially is good."

"But they are no longer required to subscribe to the basis articles of the University. Only the councils and the Board must subscribe. That is a pity. In that sense we are fighting a losing battle."

"What really started the decline in the churches and the schools that we hear so much about?"

"I think it was in the beginning of the sixties that the young people societies ceased to exist. That marked the beginning. Somehow the movement accepted sociologists in their ranks who, even though they were Christians, used a secular approach to

schools. I said, I did not know but I was not surprised. He asked me whether the Christian schools would not go the same way eventually. I told him, yes, it will happen again in twenty-five years. And then we have to start anew. His answer was, 'Then I will come along, if you see it that way.'"

"Does it have to happen? I ask."

"No it does not have to happen. It's not a fatalism that I proclaim. But it's in man."

"We started our Christian schools in 1955. Some of them have celebrated their twenty-fifty anniversary. Should we be in decline now?"

"No, no. But ... I hear that the enthusiasm is not so great now as it used to be."

"What are some of the other problems you face today in The Netherlands?"

"There is this terrible unemployment. We hope it will improve soon. There is enough work in the creation for everyone but we don't know how to parcel it out and how to give everyone an income."

"Then there are the underdeveloped nations. We are giving aid to them, but some-

much to the spirit of the time. Homosexuality is one example. "Not that we agree with what goes on, but we take no stand. We accept." The theology of Herman Wiersinga should be rejected. "His latest book is terrible."

Later on, over lunch, van Riessen talked about the good work being done by Youth for Christ. It is filling a real need for young people. "Maybe we have to start all over again," he suggests. "The Reformed heritage has real treasures, but young people are not interested in them. Well, okay, maybe there will come a time when after this evangelical phase those things will be looked at again."

He put down one pipe in the ashtray, fished a second from his pocket and stuffed it.

Without a complaint he accepts the fact that his own valuable contributions to a Christian understanding of culture and learning may have to be shelved for a while. He trusts in God's way of rejuvenating his people. His is a vision of one who understands the frailty of human movements.

"I hope you will never succeed in gaining full subsidy for your Christian schools," he advises, while sucking the flame of the match into his pipe. Up to 75% perhaps, but not 100%. The people have to pay for it, otherwise they won't come to the school meetings anymore and work for the school.

"Christians must be weak. God's power is brought about in our weakness."



Dr. Hendrik van Riessen

intent on creating one community that they were afraid to discuss differences. A superficial unity was created. So, we find that North Americans like to stay on the surface. This results in a focus on personality.

"But we are in Canada," I countered. "Besides, many of us came from Europe only recently. Isn't there a difference?"

"It still rubs off," he smiled. Your differences are often also personality issues. You should work together more."

Spiritual climate in Holland

The discussion inevitably turned to the spiritual climate in Holland. Having been at the Free University since 1963, Professor van Riessen has noticed a certain decline in that institution and other Christian schools.

One of the problems at the Free University is the fact that

set up programs. This broke down the movement. Autonomous science (wetenschap) is the weapon of Satan to seduce man. One of the main causes of the decline is the affluence of our society. People are rich. And then they think they can do without God."

"The same thing happened time and again with Israel. They are suppressed, they call on God, they prosper, they think they can do it by themselves, God punishes them, they cry out and God begins again."

"This is the story of western civilization too. We are in serious decline, decadence. We are powerless over against nuclear threats, pollution, race questions. We expect doom."

"I spoke in '62 in Lethbridge at a school meeting. An Anglican pastor asked me whether I knew that the public schools used to be church

how they are not getting anywhere. We're not doing the right thing."

"Are you suffering from an idealism perhaps when it comes to international relations?"

"Oh yes, humanistic idealism. And Christians take it over. We talk about the equality of man and we apply it to the South African situation. But when it comes to the rights of the person next door, we drop it. Dutchmen are loud-mouthed people. They are the first to complain and protest. They know the answer before you even ask the question, me included. Not all Europeans are that way. We are not modest."

Van Riessen talked about cutbacks in education and how they are necessary but are not well applied. The government is trying to make universities "too schoolish". He felt that the churches are yielding too



I sat in on a class at the ICS where Professor van Riessen spoke about his views of knowledge. Dr. Hendrik Hart and Dr. Hendrik van Riessen soon got into an animated discussion about whether language comes before the concept or the other way around. It was a friendly sparring bout between two scholars who both work within the framework of the Philosophy of the Cosmogonic Idea

On the question of disarmament

I don't like the work of the IKV (Intra-church Association). I am sure that the communists are very happy with their emphasis on unilateral disarmament. I am a member of the ICTO (International Committee of Bi-lateral Disarmament). I want to

oppose the US too. The United States has too much the idea of being the strongest. That's not biblical. Besides, they don't need anymore weapons for deterrence. They don't need the cruise missile.

van Riessen

How is science possible?

Professor van Riessen moved in his teaching career from philosophy to philosophy of culture to systematic philosophy. The question that keeps him occupied and on which he lectures on his tour is "How is science possible?"

By "science" van Riessen means the whole range of human studies and knowledge (wetenschap).

"This seems like a superficial question," comments van Riessen, "but it is a very important question. Since the Greeks, for 2600 years, belief in the self-rule of science has closed off the world for man. God is not in the picture when it comes to knowledge. This false faith needs to be unmasked."

"Scientific knowledge concerning reality is quite different from reality itself. The problem can be solved by introducing the law as the third instance. Knowledge of the law of God can only be acquired by its revelation."

"Science is dependent upon belief which is beyond scientific justification. The aim of science is to express knowledge of the law in language."

Professor van Riessen is convinced that the secularization of western societies is caused by the traditional belief in the autonomy of science.

Bert Witvoet

Gereformeerde Kerk is losing her "reformedness," say Christian Reformed delegates

In mid-October a three-man delegation representing the Christian Reformed Church paid a visit to the synod of the Gereformeerde Kerken in Nederland.

While their two week itinerary called for meetings with representatives from other Reformed churches as well, their main aim was to address the GKN synod and to talk about the relationship between the two bodies.

That talk mentioned the fact that the Christian Reformed Church was celebrating her 125th Anniversary this year and that the anniversary theme was: "Precious heritage, promising future."

Rev. Clarence Boomsma, chairman of the denomination's Interchurch Relations Committee who also served as chairman of the CRC synod in June, presented a frank speech to the GKN synod. His speech was given in English, and Dutch-language copies were distributed to all of the delegates beforehand.

Accompanying Rev. Boomsma on the two week mission were Revs. William Buursma of Grand Rapids and Rev. Tymen Hofman of Chicago. All three men have been involved in talks with the GKN over several years.

In his speech, Rev. Boomsma highlighted two fairly recent GKN documents - one dealing with homosexuality and one dealing with the authority of Scriptures.

Following is the essence of Rev. Boomsma's speech.

Although we live in the same world and have similar problems with corresponding minds in our churches, there is, we believe, also a difference that has resulted in an increasing distance between us and a growing alienation. It has been developing over the past twenty or more years. It was the occasion in the mid-seventies for modifying our official ecclesiastical relations from that of a "sister church" to that of a "church in ecclesiastical fellowship." In recent years our delegations to your synods have repeatedly expressed our concern about what is happening in your church. Your representatives in turn, have consistently asked us to be patient, understanding and tolerant of the situation in which you find yourselves.

But our differences are becoming more sharply focused, and tensions in our church concerning our fellowship with you have reached the point where strong and significant voices are calling for a break in our relationships: voices that were formerly appreciative of our intimate ties. Our Interchurch Committee is now mandated by the Synod of 1981 to advise the Synod of 1983 whether to continue fellowship with the GKN, and if so, to what extent such relations should still apply.

It is imperative thus that we speak plainly to you as delegates from the CRC. I hope it will be evident that we seek to do so in Christian love and with brotherly concern. It is the strong desire of our Interchurch Committee to maintain the bonds that have been forged by our common heritage for so many years. We sincerely believe we are in need of each other. I am aware that anything we say is already known to you from concerned members of your own church. But we believe it is essential that you should

know how we in America view our widening differences.

In our judgment the divergence between us may be characterized thus. The Christian Reformed Church has been and is now committed to maintain our Reformed heritage and character. We view the Gereformeerde Kerken as moving away from its historic commitment as it appears to consent and adapt to the modern world, as it perceives that world.

It is not that we have refused to acknowledge the changing world. I say this, because we are aware that there are those among you who see the Christian Reformed Church as hopelessly bound to tradition and isolated from the trends, concerns and vital issues of late 20th-century society. A review of our church's activity over the past years will show that we have addressed numerous issues of current significance: marriage and divorce, racism, ecumenicity, capital punishment, nuclear war, the nature and extent of biblical authority, homosexuality, world hunger and world poverty, women in ecclesiastical office and so on. We continue to wrestle with questions such as the role of women in office, and the proper interpretation of Scripture in the light of biblical criticism and the findings and hypotheses of science. In fact, our agenda of issues is not so different from that which has occupied you in the last twenty-five years.

But let me stress that amid our differences in discussing these problems, there has been and is among us a unanimous concern to remain faithful to the Reformed faith and confessions, and to give the Scriptures priority in our thinking and in the advice and guidance we seek to give our church members.

In contrast, it appears to us that the Gereformeerde Kerk-

en are less concerned to maintain their Reformed heritage and confession, as they accept the cultural values and patterns of the contemporary world. You appear to us as compromising too readily, by receiving from society which we think should be critically evaluated under the scrutiny of the inspired Word of God. Let us not be misunderstood. We hear you repeatedly affirming that you are concerned to be in accordance with "the line of the Reformed witness," and you seek "the authentic Reformed understanding of the Scripture," and we do not question your integrity nor your motives. Yet having acknowledged this, we cannot but assert what we fear is in fact happening among you.

This serious divergence between us has come to clear focus in the issue of homosexuality. Let me briefly summarize our criticisms of the way by which you come to your position in your report. First of all, we hold that you have too easily accepted a psychological appraisal of homosexuality that has been popularized by the gay rights movement, but you have ignored the results of responsible psychological studies based on careful scientific and clinical investigations that do not support the basic assumptions that underlie your entire position. Much work has been done in the past twenty years that severely question your view of the nature of homosexuality as a normal variant and not a disorder. The latest clinical evidence is increasing-

the help of a strong religious commitment, contrary to the assumptions in your report that it is virtually impossible to change the condition.

Secondly, a careful reading of your exegesis leaves us with the distinct impression that you have approached the texts with preconceived conclusions. As a result your interpretations seem strained, speculative and implausible. We wonder, too, why you failed to deal with relevant scriptural teaching about sexuality, such as in Genesis one and two, which we hold has a strong bearing on the problem.

Finally, we are troubled by the treatment you give to the relationship of love and law in chapter four. If the meaning of love is not shaped by the revelation of God's will for man's life as set forth in the law, what does determine the content of love? And, we ask, how was it possible to write the entire chapter with no consideration, not even a reference to the Sermon on the Mount? It is there that we have our Lord's teaching about the law in the Kingdom of God. Must not due consideration be given to Jesus' statement, however, it is to be understood, when he says: "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven." We are uncomfortable when the report discusses in chapter five what it means to love one's neighbour, but the significance of the prior and

Allow me to add what I perhaps should have said first, that the report is a substantial one, reflecting much conscientious work. But we sincerely hope you will delay any decision based on it until more opportunity has been given to study it and consider even the kind of initial criticism which we have just made.

But in and of itself, the homosexuality issue is not creating the crisis in our relations as churches. It is rather *how* you have been and are dealing with this problem that arouses deep concern about the movement and shift among you. We fear it is a movement in which your distinctiveness as a Reformed Church is blurred, in which the place of the Bible seems to be increasingly ambivalent among you, in which we observe you too readily acquiescing to the current climate of our times.

With others within and without your church, we, too, see the issues sharpened in your report: *God Met Ons*. We hasten to say that it contains many valuable insights and deals with crucial questions that cannot be evaded. We commend you for dealing with so difficult and urgent an issue in the churches today.

But we are very uneasy and perplexed by it. Uneasy more by what it does not say than what it does say. Perplexed that you should submit to the church a report whose position is so difficult to ascertain and whose coherence is so hard to follow. As a working paper for study and reflection it contains merit, but to present it as "a clear and confessionally responsible exposition of the way in which the Scripture wants to be understood so that we can hear what the God of the Word has to say to us" raises questions about the trend of your denomination.

This is not the time nor the place for us in detail to discuss and criticize *God Met Ons*. But how we understand the Bible as the Word of God is a crucial issue, not only for our ecclesiastical relations but for the future of our churches. If in the past as Reformed people we were too inclined to emphasize the divine dimension in the Scriptures to the neglect of the human element, we have the distinct reaction that *God Met Ons* tends to so shroud the divine in its stress upon the human dimension, that it is difficult to know how and in what sense the Bible is God's Word.

I am reminded of a letter that Mrs. Charles Darwin is supposed to have written to her daughter after Darwin published his second book, *Descent of Man*. She wrote: "Father has written another book. I think it is a good one. But just as the first one, it pushes God farther away." So

Continued on page 12



At the 1981 Synod of the Christian Reformed Church, Dr. B.H. Welland (seen here at left in discussion with Rev. Wim Haverkamp, editor of *De Wachter*) addressed Synod on the GKN's stand on homosexuality. The address then did apparently not remove concerns within the CRC.

ly establishing that change in sexual orientation is possible with treatment, and also with

higher duty to love God above all is not addressed or considered in the discussion.

Gereformeerde Kerk is losing its "reformedness"

Continued from page 11

It seems to us when we read *God Met Ons*. We sincerely hope you will rethink and revise *God Met Ons* in the light of the criticisms of and questions about it. We urge you to clarify, define and affirm how the Scriptures are the divine Word of God.

So we are troubled. Are the Gereformeerde Kerken in Nederland following the path of so many of the Protestant churches as we know them in America? We sincerely hope and pray it is not so. We have witnessed what has happened to many of the so-called mainline churches who once dominated our American society.

We, from overseas, but one in faith, urge you to look carefully where you are going as a Reformed Church - so carefully that we may feel free to continue with you as "churches in ecclesiastical fellowship." You are aware of the unanimous concern, even distress, of all the churches whose origins are rooted in your church, as well as the alienation of other Reformed churches of the Reformed Ecumenical Synod. Surely their concern and our concern you will not lightly dismiss.

If I may adapt and apply what you, yourselves, have written in *God Met Ons*, then we urge you: "As believers belonging to Reformed churches we are obligated to one another, even in cases of deep differences ... to continue to struggle together for the light of the Spirit upon the issues we confront." But then, we must talk together, study together, be patient together, read the Scriptures together, strive after unity together, and so "grow in the grace and knowledge of our Lord Jesus Christ" together. This we beg of you, for our mutual benefit and our united Reformed witness to the Gospel in the changing world.

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Poetry for Reformation Day

by Frank Sawyer

Frank Sawyer is at present doing mission work in Puerto Rico for the Christian Reformed Church. He studied at Calvin College and Seminary as well as in The Netherlands, where he served a church. While working on his doctoral thesis, he preached in many Christian Reformed Churches in BC.

October 31

No nail bites into the church door here
pinning another ninety-five theses
under our skin. Luther's hammer
is silent. Voluminous treatises

have tried to outwit Wittenberg
and the need to be justified
before God has been put aside.
another liberation is now the urge

See what problematics are hammered
to the lintel of our minds -
walking humbly with God is deferred
for reasons of various kinds

Church, o church begin anew,
turn again to sola gratia,
taste the fresh eternal dew.
sola christi, sola scriptura.

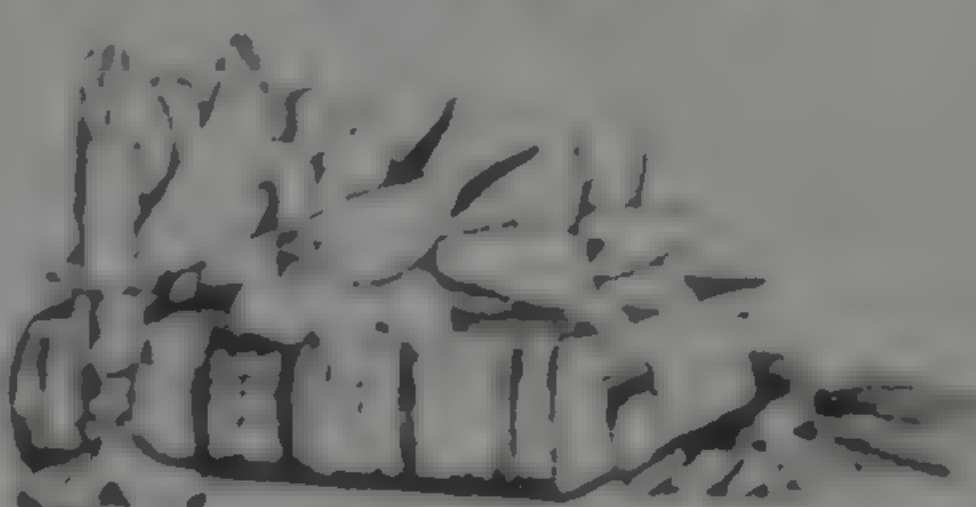
Catechizer

There once was a skilled catechizer
who thought up a fitting chastizer:
when the kids were bad
what he did was he had
them read in Proverbs how fools seldom become wiser.

Catechumen

There once was a bright catechumen
who said to his pastor: it ain't true man
that in this church with its steeple
there are very many people
who know how to be Christianly human

The Word



When a preacher crawls
into the Word and goes
under, is wounded and falls -
the congregation knows

It is then that he
comes up baptized,
empowered to hear, to see
though his pride be capsize

and he limps as Jacob
under the rising sun
or puts his hand like Job

to his mouth - is done

When like Isaiah his lips
burn from the holy coals
and his cup, full, drips
like David's: the congregation
knows

and feels the difference
The Word will not return
empty if given the chance
to be heard and burn

into the hearts anew
We listen eagerly
pew on pew -
receive power to see

the kingdom come among
us We answer then
resounding with a psalm
and live in faith again

We discovered our gifts as a church

Norman Meyer

As I think back over the years, it is now obvious that the gifts have been there all along. The problem was that they were not always recognized. Apparently I didn't know the congregation and their gifts as well as I should. Many members of the congregation were in the same situation. They were unaware of these gifts in their own lives.

It wasn't that we hadn't read those "gift chapters" in the New Testament. In fact, we had read them often, some had even memorized the verses. Over the years I had preached sermons on those passages, but in many cases the individual gifts lay hidden. We needed some tool to help us make a discovery of gifts which were neither being recognized nor used.

God was very good to us and provided both that desire and the tool. Things are changing now for many of us, and it's an exciting story. Let me tell you what happened and what continues to happen.

Early this past Spring twenty-six of us chose to spend about twenty hours together in an overnight retreat. We were motivated to attend by a recognized need (what gifts has God given me) and an opportunity to meet that need (a retreat with the theme "Discover Your Gifts"). I was impressed with the eagerness of the group to get started and to see the excitement build as time passed and new discoveries began to surface.

God was very close to us and we sensed the closeness of the fellow retreat members who were on the same search with us. After searching the Word, sharing with each other, praying to the Lord, we were eventually able to identify the gifts that God has given us. Our discoveries were affirmed by our small group members and we left convinced that we had new insights into ourselves and the gifts we possessed. Those gifts are now being used. It's exciting to see what is happening.

When faced with a need, often the church enlists those most willing or most easily persuaded, with very little evaluation of personal gifts or matching the gifts to the need. If they didn't say "no", they were in. The result was unfilled members who eventually quit. The whole church suffer-

ed. Matching God-given gifts to needs generates fulfillment and far greater rewards.

For example: One person discovered that his special gift was "administration". He has served for years in executive positions in industry and education. He and his wife have offered to serve as volunteers in our local church as administrators and each are giving approximately eight hours a week in this area. Things are receiving professional attention in the church today that have long been neglected.

We had asked a psychiatrist of our congregation to teach one of the adult church school classes. We were in the process of developing curriculum for this course of study at the time of our retreat. His gift study revealed that the primary gift God has given him was the gift of caring rather than teaching. He has volunteered to use his caring gift in the congregation and is now in the church office every Wednesday evening for three hours, counselling those who have special needs. There is a waiting list of people who are eager to use his service. He is delighted with his discovery and the people are most appreciative of the help they are receiving.

There are twenty-four more stories I could tell. The retreat members wrote appreciatively of this opportunity to grow. Let me quote some of them:

"We came away uplifted and deeply happy, laden with the tools needed to become more effective Christians, and knowing that the Holy Spirit will continue to show us how to properly use the gifts."

"Especially significant to me is the fact that the gifts each person discovered about him or herself in the analysis questionnaire were again supported by our small group."

"I'm learning that through my gift of hospitality my love for people can be more fully developed and used to God's glory. It's even more exciting to be made aware of my awaiting gifts. What a joyous time it will be developing them also."

"We are both pleased and proud that our denomination had the vision to enable us to discover our gifts within the security and warmth of a small group of our own, like-seeking, church members."

Does this sound good to you? The opportunities are available for you to make some exciting discoveries too. How good our God is. He gives us the gift, enables us to discover and develop it, and encourages us to use it.

A new book on the market which I found a very helpful follow-up of the retreat is Richard Hagstrom's "Getting Along With Yourself and Others."

Rev. Meyer is pastor of the Calvin Christian Reformed Church in Muskegon, Mich.



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Calvin College President urges a more excellent way

GRAND RAPIDS, Michigan — The 107th year at Calvin College began at Convocation the morning of September 13 as President Anthony Diekema welcomed new and returning students and delivered an address titled, "A More Excellent Way." The colourful ceremony also featured spirited singing of the hymns, "Another Year Is Dawning" and "Praise to the Lord, the Almighty," as well as a reading with responses by students and faculty.

Citing the erosion of concern

for moral development in public higher education in the U.S., President Diekema based his remarks on 1 Corinthians 12:31: "But earnestly desire the greater gifts. And I will show you a still more excellent way." He applied St. Paul's "more excellent way" — the famous love chapter, 1 Corinthians 13 — by challenging the student body and staff to apply this prescription of faith, hope, and love to foster the art of moral judgment while always remembering the vital ingredient of love.

Calvin College officials are "delighted" that opening fall enrollment was approximately 50 students above projections for a total of 3,821 according to Dr. Peter Vande Guchte, Vice President for Advancement. Retention of last year's students also was good. The drop from fall 1981's 3,973 he attributed to the opening of Redeemer College in Hamilton, Ontario, which is a Christian Reformed-oriented school; and the fact that high school senior classes in the U.S. are smaller.

No letup in government pressure in Egypt

(EP) — The general perception of a gradual return to normalcy in Egypt under President Hosni Mubarak received a rude jolt last month. The authorities closed down *El Hoda*, the (Coptic) Evangelical Church's monthly magazine that has been published for 70 years. A close look at those imprisoned since last summer also provides Christians with less ground for optimism than secular news accounts might indicate.

Last September Egypt's late President Anwar Sadat arrested about 1,500 political and religious extremists under emergency regulations. Following Sadat's assassination one month later, hundreds more were arrested. Many have since been released, but nine months later, hundreds more are still in detention. Most of the prisoners are Muslim extremists, but a significant number of Christians have also been detained. Some of these were politically indiscreet, but others were imprisoned only for acts of faithful witness.



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Boek nu en spaar geld!

Vlieg deze winter naar huis met KLM. De besparingen en prijsverlagingen waren nooit beter in Nederland. Bel vandaag nog even Uw reisagent op!



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Dutch

Persoverzicht

Carl D. Tuyt



• De "preek" was netjes verdeeld in drie punten, en werd voorgedragen zoals alleen Trudeau het kan doen. Koeltjes, zwaar theoreties, en toch wel bevattelijk. Jammer genoeg zagen de oppositieleiders scheel van jaloezie en de kern van Trudeau's boodschap aan de natie gaat, daar ben ik bang voor, verloren in politieke twisten. Wat mij het meest verraste was de naïviteit van onze prime-minister. Waar het eigenlijk op neerkwam was de noodzaak van vrijwillige inlevering van koopkracht. Daar is iedereen voor, zolang het maar van de buurman verlangt wordt. De arbeidersbeweging in ons land heeft net zoveel belangstelling voor inlevering van koopkracht als de melkboer voor synthetische zuivelprodukten. Als het om bezuiniging gaat is de knots achter de deur wel nodig. Wat zonneklaar uit de toespraken naar voren kwam is het feit, dat wie op de wereldmarkten wil concurreren toch de kostprijs zal moeten drukken. Dat is een waarheid als een koe, die de arbeidersbeweging op de duur zal moeten aanvaarden. De Japanners hebben dat in de automobiellindustrie duidelijk bewezen. Het is geen populaire boodschap, maar ook al zou de N.D.P. aan het bewind zijn, dat feit blijft bestaan.

• Intussen bleken de kosten van het levensmiddelenpakket weer iets naar beneden te zijn gegaan, en ook de rente vertoont een dalende tendenz. Dat staat in nauw, onafscheidelijk verband met de dalende rente in Amerika, en pessimistische ekonomen verklaren dat uit het feit dat er in November verkiezingen in het land van onze zuiderburen gehouden zullen worden. Ze verwachten weer een stijging na die verkiezingen.

• Op het terrein van de Internationale diplomatie zien we met ongerustheid belangrijke verschuivingen in de Verenigde Naties. Die organisatie wordt hoe langer hoe meer het toneel van onsmakelijke politieke machtsstrijd. Het is niet meer de plaats van kalme overleggingen, maar het wordt meer en meer een diplomatiek strijdtoneel. Zuid-Afrika is al verwijderd, en er zijn verwoede pogingen in beweging om ook Israël het lidmaatschap te ontfangen. Het zijn juist de landen waar de democratie de kop is ingedrukt die deze ontwikkeling bevorderen. Ik zie het er van komen dat de hele Verenigde Naties op de fles gaan, net zoals de vroegere Volkenbond.

• Guatemala kunt u toevoegen aan de lijst van landen waar de

terreur heerst. De president belijdt een wedergeboren Christen te zijn, maar in het holst van de nacht verdwijnen er heel wat mensen die het niet met hem eens zijn.

• De onderdrukking van de vrijheid in Polen gaat door op volle kracht. Waterkanonnen en gummistokken zijn sprekende symbolen van dat arbeidersparadijs.

• En in ons land is oorlog uitgebroken tussen McDonald en Burger King. In een advertentie op de T.V. poneerde Burger King dat hun hamburgers de beste in het land waren. Dat liet McDonald er niet bij zitten en ze brachten de zaak voor 't gerecht. Mijn zoon, die zeer deskundig is op dat gebied, heeft de zijde van Burger King gekozen maar of hij opgeroepen zal worden als getuige weet ik niet. Ik persoonlijk ben meer voor McDonald, niet omdat ik die plastieke paleizen zoveel bezoek, maar omdat de oudjes daar gratis een kopje koffie krijgen.

• Ook moet ik u nog vermelden dat een organisatie van peaceniks hier in Toronto een bom heeft laten ontploffen voor een fabriek die meewerkt aan de produktie van Cruise-raketten. De fabriek leed zware schade en er werden zeven mensen gewond. Als vredesorganisaties

bommen gaan laten ontploffen kun je zien hoe zo'n zware klap van de molenwiek deze wereld ontvangen heeft. Vrede door terreur!

• In Amerika is een heel leger van politie op jacht naar een vent die asperientjes vergiftigde. En in Engeland kwam een autofabrikant op het linke idee om zijn onderneming van financiële ondergang te redden door een handeltje in dope op te zetten. Hij liep tegen de lamp en zit nu in de bak.

• De oliemaatschappijen hebben besloten hun prijzenoorlog te beëindigen en vrede te sluiten. Wie zal dat betalen, zoete lieve Gerritje?

• En wie denkt dat de "zes-en-vijf" oplossing van onze regering een beetje aan de strenge kant is mag troost putten uit de situatie in Denemarken, waar de regering een wet uitvaardigde die alle opslagen voor twee jaar tot vier procent beperkt. En geen gezeur over vrijwillige inlevering; de wet werd met negentig voor en tachtig tegen in het parlement aangenomen. Dat herinnert me aan een keizer in het oude Rome die een probaat middel tegen de inflatie had. Iedereen die brood verkocht tegen hogere dan de toegelaten prijs werd onthoofd. Dat zijn nog es krasse maatregelen.



J. Van Harmelen

De Hervorming

Op 10 oktober 1483 werd Luther te Eisleben geboren. Op Luthers 4e eeuwfeest schreef Dr. A. Kuiper "Tractaat van de Reformatie der Kerken" (1883).

Graag geef ik ter gelegenheid van de herdenking van de Hervorming het woord aan Dr. A. Kuiper die in de voorrede van zijn nog actueel boek schreef:

"Wie met ons belijdt, dat de Heere onze God de instrumenten voor zijn kerk reeds in moeders schoot bereidt, weet dat reeds met Luther's geboorte ons in het stille Eisleben de man geschonken was, door wiens geloofsmoed het licht weer op den kandelaar zou worden gezet, en die voor alle "ongetroosten en door onweder voortgedrevenen," weer den weg zou ontsluiten tot vrede met God.

Ook wij, Gereformeerden, Gereformeerden ook in deze landen, stemmen met dien juichtoon onzer Duitse broeders in.

Want Luther is volstrekt niet alleen de geloofsheid der Luthersche kerken, maar evenzeer de man onzer sympathien, de vertoewening ook van ons hart, aan wiens woord en werk alle Kerken der hervorming, en zoo ook de Gereformeerde kerken van Westelijk Europa, niet slechts veel, maar wat meer zegt, de bezielende hoofdgedachte voor haar reformering hebben dank te weten.

In Luthersche landen moge men zich de hervorming voltooid kunnen denken zonder Calvijn, nooit daarentegen is het onder Gereformeerden opgekomen, om zich Calvijn te denken zonder de brede schouders van Luther, waarop zijn slanke gestalte rust.

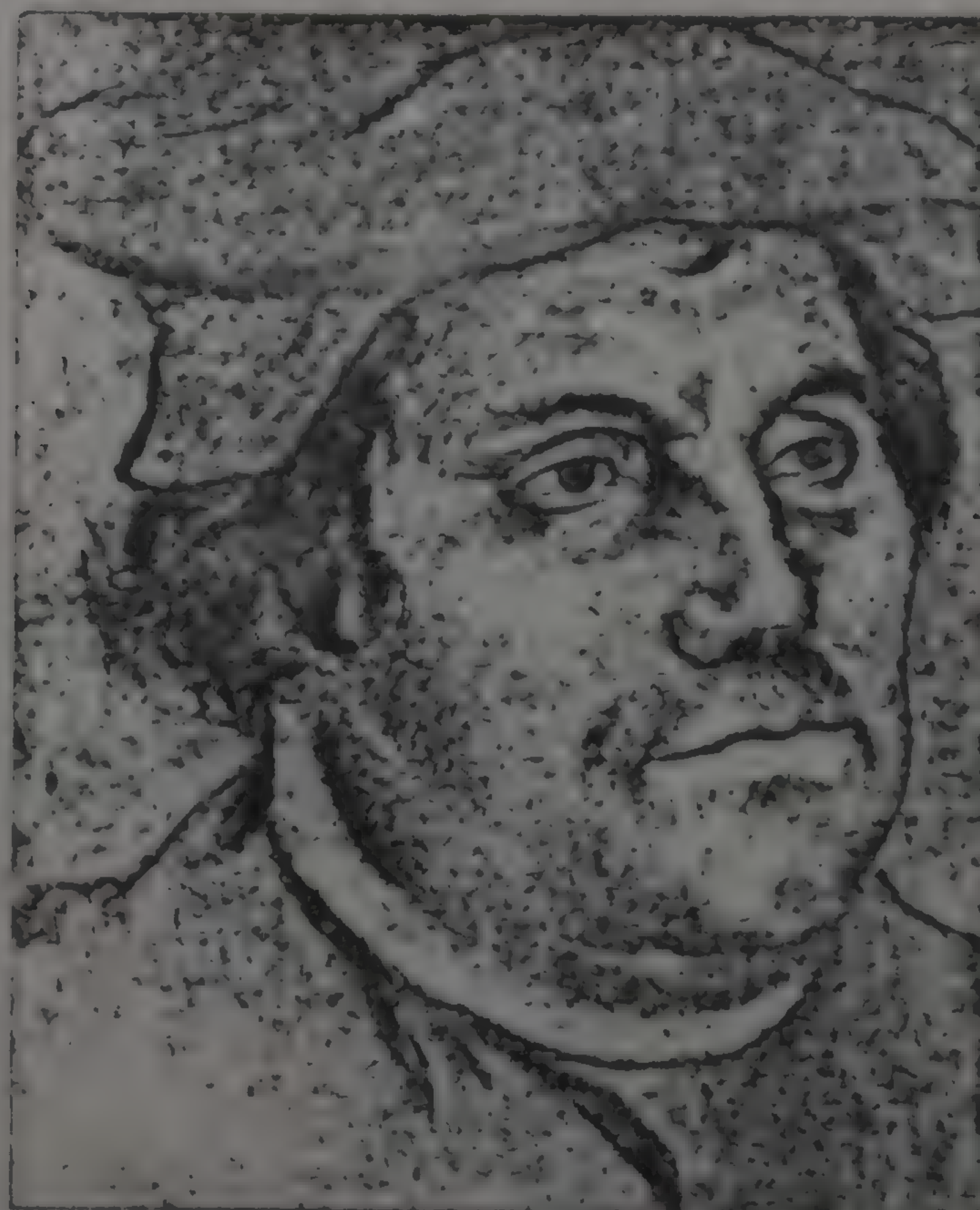
Calvijn heeft nog fijner, nog keuriger, nog zuiverder het beeld der kerke Christi voor ons afgewerkt, dan de held van Wittenberg, maar Luther was het die het graniet er voor uit de rots te voorschijn haalde en in machtige trekken de gestalte er voor in beeld bracht.

Ook in deze landen is de eerste stoot tot reformatie niet van Calvijn, die eerst later bloeide, maar wel terdege van Luther uitgegaan. En al bleek het ook spoedig, dat de Duitsch-luthersche reformatie hier minder vasten wortel kon schieten, terwijl omgekeerd de Geneesisch-Calvinistische hier terstond orde in den chaos schlep, toch is daarom nooit door onze echte Gereformeerden vergeten, dat Luthers optreden niet werpen van de lont in het kruit is geweest, en dat Calvijn slechts in de tweede plaats en na hem kwam, om wat hij begon, te volenden.

Hoe streng de Gereformeerden dan ook op de zuiverheid van het kenmerkende in hun leer en op het eigenaardige van hun kerkinrichting stonden,

nooit hebben ze daarom de banden vergeten, die hen aan Luther en zijn volgelingen verbonden. Luther is

steeds door de Gereformeerden gelezen, hoezeer men in Luthersche landen Calvijn ook vergat."



The History of Christianity, Peider

"Ik kan niets en wil niets herroepen want tegen mijn geweten ingaan is goed noch veilig. Hier sta ik, ik kan niet anders. God helpe my. Amen."

Maarten Luther, 18 april, 1521.

Dutch

Vacantie oord aan Canada's arctische kust

Marcus Van Steen

(Canadian Scene) — Een van de nieuwste vacantie attracties in Canada is het plaatsje Churchill, de haven van Manitoba aan de Hudson Bay. Er komen daar al jaren Amerikanen die de hitte van de zuidelijke Amerikaanse staten ontvluchten om hier hun vacantie hell te zoeken in wat wij vaak „the great white north” noemen. Enkele jaren geleden zijn ook de Canadese reisagentschappen begonnen met hun klanten te interesseren voor een vacantie in Churchill. Zij gaan er heen per vliegtuig, boot of landvoertuig en brengen een heerlijke ontspannende vacantie door met het gadeslaan van dartele pretmakende walvissen, een weelde aan vogels en met het maken van wandelingen over de langs de kust liggende toendra's.

Het seizoen is betrekkelijk kort. In juni is de gemiddelde dagtemperatuur slechts 15 graden Celcius. Omstreeks die tijd bereiken de witte dolfijnen de monding van de Churchill rivier temidden van ijschot-

sen en dan beginnen de Arctische pluviërs met het bouwen van hun nesten en binnen korte tijd zijn de toendra's bedekt met miljoen witte en blauwe bloemen.

In oktober begint het echter al te sneeuwen en dan komen de ijsberen terug van het verre noorden en worden hun babies geboren. Churchill staat bekend als het gebied waar de ijsberen hun winterslaap komen doorbrengen en het is dus geen wonder dat u hier ieder jaar opnieuw grote aantallen fotografen en naturalisten aantreft.

Churchill kan niet per auto bereikt worden omdat er geen autowegen zijn die hier heen leiden, maar er is een treinverbinding en er zijn ook luchtverbindingen. Via Rail rijdt er drie keer per week heen vanuit Winnipeg. En er zijn twee reisagentschappen die rondreizen organiseren in de stad en in de omgeving.

Een van de populairste tochten is een rondvaart in een vracht kano in de delta van de Churchill rivier waar u honderden moeder walvissen en hun babies kunt zien rondspringen. Er is ook een vlieg-

tocht beschikbaar naar Diamond Lake Lodge, waar de accommodatie eenvoudig is, maar het uitzicht — o.a. het noorderlicht — en het voedsel zijn er uitstekend.

In deze gebieden kunt u heerlijke forel (lake trout) en bergforel (Arctic char) eten, bosbessen en op ouderwetse wijze gebakken brood.

Het hele kustgebied rondom Churchill is een luittekkerland voor vogelliefhebbers en fotografen. Men ziet hier letterlijk miljoenen vogels, waaronder soorten die men vrijwel nergens anders aantreft. En het mooiste van alles is dat de meeste vogels zich niets van de mensen aantrekken en de toeristen worden zelfs gewaarschuwd om voorzichtig te lopen en op te passen niet op de broedende vogels te stappen.

Churchill is nu een graan haven en tarwe, gerst en haver worden van hier uit verscheept naar Europa via de Hudson Bay route. Aanvankelijk was Churchill een handelspost van de Hudson's Bay Company en de plaats heeft zijn naam van een van de



eerste gouverneurs van het bedrijf, John Churchill, een voorvader van de grote Britse leider uit de oorlogstijd Winston Churchill.

Wat onmiddellijk herinnert aan die tijd is het oude Fort Prince of Wales, een massief stenen gebouw aan de haven. Toeristen komen onvermijdelijk onder de indruk van de massieve 12 m dikke muren en de zware houten vloeren en zij

vragen zich af hoe men meer dan 200 jaar geleden in dit gebied zo'n gebouw heeft kunnen optrekken.

Voor verdere inlichtingen kunt u de Chamber of Commerce, Churchill, MB R0B 0E0 vragen om de „Guide to Churchill”. Voor informatie over reizen kunt u schrijven aan Churchill Wilderness Encounter, Post Office Box 85, Churchill, MB R0B 0E0.

Biddend op weg

J.A. Voogd

Centraal Weekblad — Wat is bidden?

Het lijkt misschien erg dom om deze vraag te stellen, maar toch waag ik het er maar op. Als er in de bijbel staat „Gij bidt en gij ontvangt niet omdat gij kwalijk bidt” is dat voor mij een groot struikelblok. Nu heeft Jacobus het in deze tekst over een extreem egoïstische manier van bidden en hij brengt hier alle felle kleuren aan om het duidelijk te maken, maar hij slaat de spijker wel op de kop. Als er iets is dat ons steeds blijft bedreigen in het gebed dan is het wel dat egoïsme.

In de gemeenschap

Het valt mij altijd weer op dat in het volmaakte gebed het woord „ik” helemaal niet voorkomt! Jezus wil ons leren met het bidden in de gemeenschap te staan, ook met hen die hem niet kennen en niet kunnen of willen bidden (of niet meer).

Het woord „ons” uit het volmaakte gebed staat voor de gehele wereld en plaatst ons voor een haast onmogelijke opdracht.

Hoe kunnen we bidden „Geef ons heden ons dagelijks brood” zonder met schaamte de wereld in te kijken? Wat hebben we daaraan gedaan? Ik heb eens iemand ontmoet die mij vertelde het „Onze Vader” niet meer te durven bidden, als hij er over nadacht, kon hij er niet van slapen.

Als in dit gebed onze schuldvergeving in verband wordt gebracht met de mate

waarop wij zelf vergevingsgezind zijn, slaat de schrik je om het hart. En het heiligen van Gods naam, hoe staat het daarmee? Als ik een schuchter antwoord mag proberen te geven op de hierboven gestelde vraag zou ik het zo willen formuleren: „Bidden is in de eerste plaats stil zijn voor God, proberen tot rust te komen door alles op Hem te projecteren”. Dat lukt vaak helemaal niet, tijdens het gebed worden onze gedachten soms telkens afgeleid of we zijn gewoon te moe.

Laten we dan op zo'n moment heel eerlijk zijn en zeggen „Vader, vindt u het goed dat ik maar amen zeg en mag ik dan toch uw kind wezen”? U zult het zien, er komt een moment waarop het wel lukt om deze rust te vinden, ieder moet zelf hiervoor het moment bepalen.

Hoe moet het?

Ook bij deze vraag past bescheidenheid. Mij hebben de zusters Augustinessen daar enorm mee geholpen tijdens de keren dat ik enkele dagen in een klooster verbleef.

Zij hebben mij verteld hoe zij hun gebedsintenties beleefden. In alle nuchterheid en soberheid, zonder dweperij of overgeestelijk taalgebruik spraken zij er zeer vrijmoedig over.

Zij gaan op een bepaalde tijd gezamenlijk naar de refter waar het volkomen stil is. De stilte van het klooster deed mij weldadig aan, maar je moet er wel tegen kunnen. Er wordt voor de gebedsintentie zacht een stukje religieuze muziek gespeeld waarin ieder tot rust

komt. Daarna spreekt er niemand en is men stil geknield bijeen. Ieder probeert dan in het gebed zo weinig mogelijk vragen te stellen aan God. Het is de bedoeling om alle dingen waar je mee bezig bent als een film aan je voorbij te laten trekken en op deze wijze op God te projecteren.

Na deze uitleg kostte het mij geen moeite met hen mee te doen en het was gewoon fijn.

Mij trof in dit verband het bekende bijbelgedeelte dat handelt over Koning Hiskia. Als hij die verschrikkelijke brief van de hofmaarschalk Eljakim heeft gekregen (Jesaja 37:14), gaat hij naar de tempel en spreidt deze brief uit voor Gods aangezicht.

En als hij dan aan het eind van zijn gebed om verlossing voor het volk vraagt is dat nog geplaatst in de context van de eer van God, daar ging het blijikbaar om! Het krijgt dan de vorm die ons aanspreekt, „We brengen alles bij u, we weten er geen raad mee, wilt u er eens naar kijken”? Past deze vorm van totale afhankelijkheid wel bij onze moderne mentaliteit? In deze tijd waar kreten als inspraak, medezeggenschap en mondigheid opgeld doen, is het moeilijk deze houding te vinden. Dat vraagt oefening, zelfdiscipline en vertrouwen. We moeten er wel met elkaar over durven praten, elkaar helpen om wat verder te komen met deze onmisbare geloofsactiviteit. Soms is een mens blij met zo'n handreiking.

Een nieuw perspectief?

Zo verging het mij toen ik tijdens een kerkdienst het

begrip „plaatsvervangend bidden” door een predikant hoorde noemen. Het was voor mij nieuw, het houdt mij bezig en ik ben er nog lang niet over uitgedacht. Maar toch is het zo'n rijke gedachte dat het mede aanzet was tot het schrijven van dit artikel.

We kennen natuurlijk allen het gebed „voor anderen” en dat is goed. Het „ons” van het volmaakte gebed wijst in die richting, de naastenliefde moet centraal staan. Maar het bidden „in de plaats van anderen” heeft een geheel ander karakter. Bidden in de plaats van hen die het niet meer willen of niet meer kunnen, het als het ware van hen overnemen, lijkt mij geweldig.

Hoevelen tobben over familieleden, kennissen en vrienden die het geloof zijn kwijtgeraakt, gestopt zijn met bidden en zo maar voortleven. En dan dat grote verdriet over de elgen kinderen en kleinkinderen, sommigen van die kleinkinderen leren niet eens meer de handjes vouwen, velen hebben mij daarover in de loop der jaren geschreven.

Laten wij dan de gebeden opzenden die zij waarschijnlijk verzuimen, wij weten waar ze mee bezig zijn en sluiten hen zo weer in in de genade van God. En dat mogen ze weten ook!

God is veel barmhartiger dan wij ons kunnen indenken. We lezen in Exodus 3:7 dat God naar zijn verdrukke volk omziet, hun geklammer in Egypte heeft gehoord, terwijl dat volk voor het grootste gedeelte niet eens aan Hem

dacht, ze schreeuwden alleen maar van ellende.

Ook bij Job meen ik een spoor van dit „plaatsvervangend bidden” op te merken. In Job 1:5 wordt verteld dat hij's morgens vroeg voor ieder van zijn kinderen een brandoffer bracht, want hij dacht „Misschien hebben mijn kinderen in hun hart God wel vaarwel gezegd”.

Een stille tijd

Aan het eind van dit artikel moet het mij weer van het hart hoe belangrijk het is dat een mens een z.g. „stille tijd” heeft. Natuurlijk, als het goed is gaat de gedachte aan God op allerlei momenten van de dag met je mee, dat is ook een vorm van bidden. Zoals de mensen vroeger zeiden „Er wordt meer met de pet op geboden, dat met de pet af”. Maar daarnaast is het heel nodig voor het gebed tijd uit te trekken. En dan graag eens op een moment dat je niet mee bent en geen slaap hebt! Of als we eens niet kunnen slapen. Zo maar stil liggen denken aan alles en allen die in je gedachten komen en zo projecteren op God, bij wie zou je ze anders brengen?

Al ons ploeteren en tobben helpt ons niets volgens Psalm 127, hij geeft het immers zijn beminden in de slaap!

En hoe we het ook verprutst hebben, ook in de religieuze opvoeding van onze kinderen misschien, in Jezus Christus mogen we Gods beminden zijn. Het zal theologisch wel niet kloppen, maar dan neem ik deze tekst maar eens letterlijk en troost me er mee. En misschien u ook een beetje?

Classified Advertising

OBITUARIES

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).
On Friday, October 15, 1982, the Lord took unto himself,

JOHANNES SCHOTSMAN
at the age of 79 years.
He will be lovingly remembered by his wife Dorothy and children: John & Rita Schotsman — Hamilton Ralph & Shirley Schotsman — Mount Hope
Simon & Christina Schotsman — Mount Hope
Ann & Hank DeGroot — Hamilton
Also survived by 14 grandchildren, 3 great-grandchildren and 4 sisters in The Netherlands.
Funeral service was held at the Mount Hamilton Chr. Ref. Church in Hamilton, Ont., on Tuesday, October 19, at 2 p.m.
Temp. home address: 48 Malton Dr., Hamilton, ON L9B 1E7

On Friday, October 8, 1982, at the age of 52, the Lord took unto himself our dearly beloved wife, mother and grandmother,

GRACE VAN DEN HOF
(nee van Bolhuis)
Dear husband of William van den Hof.
Mother of:
Grace & John Speelman
Bill & Ann van den Hof
Alice & Martin van Noort
Jack van den Hof & Nancy
Janette & Robert van Tol
Wilma van den Hof & David
Grandmother to:
Jessica & Jeanette Speelman
Kenneth & Christopher van Noort
"The Lord is my Shepherd" (Psalm 23).
Home address: 14 Hardisty Dr., Rexdale, ON M9W 2N1

On Friday, October 8, 1982, the Lord called home, after a lengthy illness, our dear daughter, sister, sister-in-law and aunt,

GRACE VAN DEN HOF
at the age of 52.
"Jesus said, 'I am the resurrection and the life, he who believeth in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die.'"
May God's love and faithfulness give strength and comfort to her husband, William, and family.
Dearly missed by:
Mother: Grietje Medema-van Bolhuis — Burlington, Ont.
Ed & Tine van Bolhuis; and families — Rexdale, Ont.
Wilma & Jack Bremer; and families — Rexdale, Ont.
Fran & Richard Steenhof; and families — Woodbridge, Ont.
John & Marian van Bolhuis; and family — Burlington, Ont.

"When through the deep waters I call for you to go, the rivers of sorrow shall not overflow; I'll strengthen you, help you, and cause you to stand, upheld by my gracious omnipotent hand."
May this promise sustain and comfort our dear daughter and sister Dorothy Zekveld (nee Benschoop) and the children Tom & Linda, Nelly & John, Ann, Margaret, in the passing unto glory of their beloved husband and father,

GEORGE ZEKVELD
Adriaan Benschoop (father) — Burlington, Ont.
Inez & Leen Van Valen — Dubbel-dam, Netherlands
Jean Dykstra — Grand Bend, Ont.
Leen & Anne Benschoop — Wooler, Ont.
Jasperina & Chris Kapteyn — Hamilton, Ont.
Martina & Arie Zekveld — Bethal, South Africa
Andrea & John Struyk — Sioux Center, Iowa
Shirley & Harry Hagens — Coquitlam, BC
nieces and nephews.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BUITENOM-EEKEN, Catharina Maria, geboren 30 juni 1906, laatst bekende adres in Canada: Bond Street E. Apt. 20, Oshawa, Ontario.
DIJKSTRA, G. geboren op 26 augustus 1919. Laatst bekende adres in Nederland: Drieboomlaan 157, Hoorn. Naar Canada vertrokken op 18 juli 1955.
de **GRAAF**, Harm Tonnies, geboren op 26 augustus 1919. Laatst bekende adres in Nederland: Koningin-nelaan 68, Groningen. Naar Canada vertrokken op 30 oktober 1953.
van **MIERLO**, Fransiscus, geboren op 30 juni 1907 te Veghel. Laatst bekende adres in Nederland: Zand-veld 2, Zijltaart, Gem. Veghel. Naar Canada vertrokken op 29 januari 1930.

REITSMA, H. geboren op 30 augustus 1919. Laatst bekende adres in Nederland: 25b, Wier-ingerwerf. Naar Canada vertrokken op 15 april 1953.

SCHOONBERG, Adrianus Hendri-cus, geboren op 2 mei 1917 te Amsterdam. Laatst bekende adres in Nederland: Holendrechtstraat 18 II, Amsterdam en naar Canada vertrokken op 26 juni 1952.

SCHUURMANS, Antoon P. gebo-ren op 31 december 1917. Laatst bekende adres in Nederland: van Coothstraat 20, Boxtel. Naar Canada vertrokken op 21 oktober 1952.

THIJS, Johannes, geboren op 26 december 1917. Laatst bekende adres in Nederland: Watertoren-straat 124, Tilburg. Naar Canada vertrokken op 7 juni 1957.

VLEEMING, Jan. C. geboren op 17 november 1917. Laatst bekende adres in Nederland: Spankerseweg 34C, Dieren. Naar Canada vertrok-ken op 9 maart 1954.

Netherlands Consulate General
One Dundas St., W.
Suite #2106, Box #2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

SINGLES — MEET A PARTNER!
Looking for someone to share your hopes in a marriage of christian love and companionship?
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Christian Reformed widow, mid forties, wishes to correspond with and meet a sincere Christian man, approximately the same age, with a sense of humour and who enjoys home life; latest snap shot would be appreciated. Please write to: Box #4726, 99 Niagara St., St. Catharines, ON L2R 4L3

TEACHERS

RED DEER: A French teacher is required for the Red Deer Christian School. Please apply in writing or phone: D. Plantinga, Principal, Red Deer Chr. School, before November 15, 1982.

14 McVoor St.
Red Deer, AB T4N 0M2
Phone: (403) 348-5795

HELP WANTED

C.S.I. District 11

(Alberta, Saskatchewan, Manitoba)

Invites applications for the position of:

Curriculum Co-ordinator

commencing September, 1983 in Calgary.

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Ary De Moor,

10705-139 St., Edmonton, AB T5M 1P6

Telephone: (403) 455-8904

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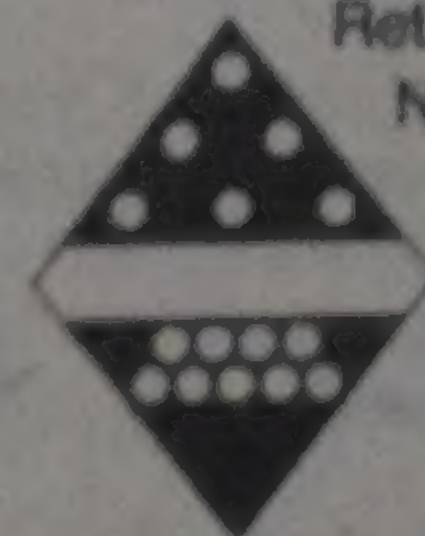
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Phone: (519) 424-9090

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Evangelist Fred De Vries has faithfully served Glad Tidings in Edmonton, Alberta for 7 years and Riverdrive Park Community Church in Ontario for 5 years.

On August 18, 1982, the sponsoring churches decided to discontinue Adult Outreach, so at this time the Consistory of Holland Marsh Christian Reformed Church informs the churches that evangelist Fred De Vries is now available for call in an evangelistic or educational position.

His address is:

**P.O. Box 75,
Riverdrive Park, ON
L0G 1S0**

Telephone: (416) 775-6253

FINANCES

\$50,000 - \$100,000 needed anytime before February 1983; rate negotiable; mortgage security and personal guarantees available; minimum \$10,000 participation considered. Reply, in confidence, to: Box #4725, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

BUSINESS

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Best Wishes
to all newly
married couples.
from the C.C. staff

The Board of Directors of the Ontario Alliance of Christian Schools invites all former Alliance board members to the 30th Anniversary Banquet

at John Knox Christian School
in Brampton

on Saturday, November 6, 1982
at 5:30 p.m.

John Knox Christian School
1884 Lakeshore Rd. W.
Mississauga

Annual Bazaar

Saturday, November 13, 1982

10 a.m. Children's Fashion Show

11 a.m. Bazaar and Lunch Room open

6 p.m. Auction

Come, enjoy, and fellowship!

Lunch and dinner served with traditional favourites:

pizza, croquettes, boerenkool, soups, bar-b-q's.

Coffee & pastries all day.

Art Room, Dutch herring stand, sewing and knitting.

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Remember!



Now is the time to become a subscriber to C.C. or to renew again in time for winter, the season for good reading material.

Events

Did Jesus drink fermented wine?

NASHVILLE (EP) — The largest voting delegation in 46 years hammered out a seven-paragraph resolution on the final day of the Free Will Baptist National Convention re-committing the denomination to total abstinence and pledging the movement anew to its fundamentalist church covenant. The vote condemning the use of alcoholic beverage in any form came on Thursday morning of the five-day annual convention which met July 18-22 in Fort Worth, Texas.

Delegates and pastors came to Fort Worth determined to quiet denominational unrest which flared earlier this spring over whether Jesus made and/or drank fermented wine. Seven states sent letters to the National Convention demanding clarification. Delegates rejected an earlier proposal that a seven-man commission be appointed to study the wine question and report to the 1983 National Convention, opting instead to deal with the issue on the convention floor. After intense debate, delegates settled on a substitute motion introduced by former Free Will Baptist Bible College President and Chancellor L.C. Johnson reaffirming teetotalism.

Although some continued to call for a stronger, more pointed resolution, the overwhelming majority of dele-

gates felt that commitment to total abstinence was both biblically defensible and in line with the denomination's historic teetotalism position, an anti-liquor stance that has remained unchanged since the movement reorganized in 1935.

The convention ended on a solid vote for denominational unity, coupled with an admonition that leaders not quibble over non-essentials, and a warning that purity must take precedence over peace and blind denominational loyalty.

LET'S PLAY CHESS

Editor: Pete Layer

BY CORRESPONDENCE 1983

Six contestants have entered the eleventh annual Calvinist Contact Chess Championship. All of the contestants will play the number of games they requested. If there are at least two players with the same highest percentage point, a final game will be played to decide the winner.

The contestants are: K. Amsinga, Strathroy; P.W. Lamain, Trenton; G. Otten, Beamsville; J. Elsen, Renfrew; W.L. Boer, Simcoe; A. De Weerd, Brampton. All of Ontario.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.
2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding the breaking of this rule must be accompanied by the postmark date and actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.
3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.
4. You may consult any book, but no other person.
5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.
6. Tie-breaking will be decided on the least number of moves played in all games.
7. Games not finished by June 30, 1984 will be judged.
8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1983 Correspondence Games!

COMBINED JUNE AND SUMMER LADDER

Contestant	Problem:	#920	#921	#922	#923	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10	Total	Total
J. Wilms (V)		-	2	0	2	4	89	93*
F. Vander Woude (III)		-	2	-	2	4	29	33
K. Amsinga (VII)		3	2	-	2	7	18	25
H. Brouwer (IV)		-	2	2	2	6	7	13
P.W. Lamain		3	Game only			3	14	17

Problem:	#924	#925	#926	#927	Sub-Total	Prev. Total	Total	
Points:	3	2	3	2	10	Total	Total	
F. Vander Woude (III)		-	2	3	2	7	33	40
K. Amsinga (VII)		3	2	3	2	10	25	35
H. Brouwer (IV)		3	2	3	2	10	13	23
P.W. Lamain		3	Game only			3	17	20
J. Wilms (VI)		3	2	3	2	10	(93)	10

* Winner!

Comments

Our hearty congratulations to Mr. J. Wilms who reached the top of the ladder for the fifth time. *Calvinist Contact* will soon send you a list of chess books to choose from for a prize. Glad to see you back again.

The three-mover, #922 was certainly the most difficult problem to solve. Most of the positions were not that difficult, and all of the climbers jumped quite a bit higher on the ladder over the summer months. New solvers are always welcome to join. You will probably learn many new subtle combinations if you actually send in your solutions.

Solutions to the June and Summer Problems

#920 (Game): 1. -, R-N8! 2. QxR, NxKP ch., 3. K-N1, QxN; 4. PxN, Q-N7 mate. Variations: 3. K-R3, Q-B4 ch., etc. 2. Q-B3, QxQ; 3. RxQ, NxKP ch., and 4. -, RxR wins.

Blacks 2nd and 3rd moves can be interchanged.

Try: 1. -, R-R8? 2. QxR/1, NxP ch., 3. K-N1, NxR; 4. QxN, QxN, even game.

#921 (Levefish): Key: 1. N-K5 threat: 2. N-B6 mate.

#922 (Bakesi): Key: 1. RxP, threat: 2. RxR ch., K-B7; 3. R-N3 mate. Variations: 1. -, B-KN4; 2. R-Q6 and *3. RxR, Q-N1, N-N3 mate. 1. -, P-B6; 2. R-QB6 and *3. RxR, Q-N1, N-K3 mate. 1. -, K-Q8; 2. RxR ch., K-K7; 3. R-N2 mate.

*for 2. -, BxQ, RxR and K-Q8 respectively.

Tries: 1. R-Q6?, BxQ; 2. R-B2 ch., K-Q8; 3. N-N3 ch., BxR no mate.

#923 (Ahues): Key: 1. B-B5 threat: 2. Q-N5 mate.

#924 (Game) 1. P-N7 ch., BxR; 2. R-N6 ch., KxR; 3. P-N8/Q ch., K-B6; 4. Q-R8 ch., K-B7; 5. NxB etc.

#925 (Apro): Key: 1. Q-K4 threat: 2. Q-B5 mate.


#926 (Kubbel): Key: 1. Q-B1 threat: 2. Q-KN1 ch., R-N7; 3. QxR mate. Variations: 1. -, K-N3; 2. Q-B6 ch., K-R2; 3. Q-B7 mate.

1. -, K-N5; 2. Q-B4 ch., K-R6; 3. Q-B3 mate. 1. -, R or P-R6; 2. Q-B6 ch., K-N5; 3. Q-B4 mate.

#927 (Haring): Key: 1. R-B5 threat: 2. RxBP mate.

Shuffleboards

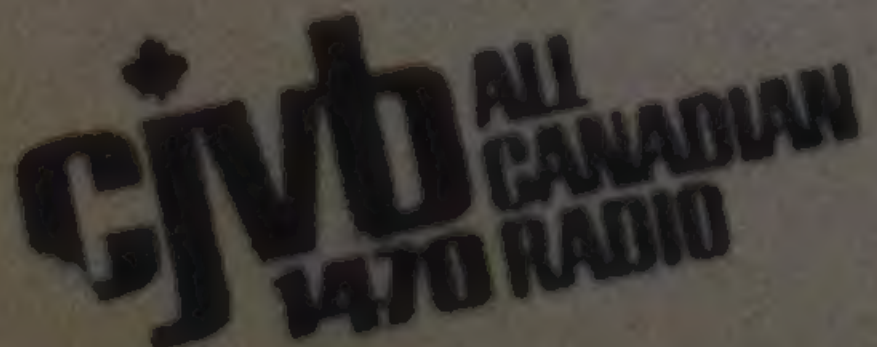
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Calendar of events

Sept. 17- Dec. 4	Back to God Hour Rallies: Oct. 2-3 In Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Wingham Public High School, 8:00 p.m.; Dr. Nederhoed. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhoed. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Oct. 18- Nov. 12	Prof. Hendrik Van Riesen to give public addresses in communities across Canada and the U.S.A.; watch for local announcements for dates and places.
Nov. 3	District Guelph Ladies Societies will be celebrating their 25th Anniversary in the Drayton Chr. Ref. Church at 8:00 p.m. All ladies are welcome, present and past members especially!
Nov. 5	Waterloo Student Fellowship Reunion; 8:00 p.m. in the Great Hall, Conrad Grebel College, University of Waterloo.
Nov. 6	Ontario Alliance of Christian Schools 30th Anniversary Banquet; 5:30 p.m. John Knox Christian School, Brampton.
Nov. 6	Fall Harvest Bazaar of the Stratford and District Christian School; 10 a.m.; auction 3 p.m.; to be held at the Kiwanis Community Centre, Lakeside Drive, Stratford.
Nov. 10	Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.
Nov. 13	Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.
Nov. 13	Bel Canto Christian Choral Society of London, and the Ambassador Male Chorus of Hamilton, will have a concert at 8:00 p.m., in the Bethel Chr. Ref. Church of London.
Nov. 18	Christian Farmers Federation of Ontario will hold a Provincial board meeting from 10-4 a.m. at Ontario Ministry of Agriculture and Food, Milton, Ontario.
Nov. 20	The Willowdale Chr. School Christmas Bazaar, 11 a.m. to 2 p.m., at the school; arts and crafts and a light lunch; croquettes and oliebollen will be served; proceeds for the school.
Nov. 20	The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, at 8 p.m.
Nov. 27	Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylsma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places:

Nov. 2, Trenton, Ebenezer CRC, 7:30 p.m.; Nov. 4., Belleville, Maranatha CRC, 7:30 p.m.; Nov. 9, Clarkson CRC, Mississauga, 8:00 p.m.; Nov. 10, Waterdown, Bethel CRC, 8:00 p.m.; Nov. 16., Brampton, Immanuel Chr. Ref. Church at 8:00; Nov. 17, Orangeville, CRC, 8:00 p.m.; Nov. 18, Cobourg Chr. Ref. Church at 8:00; Nov. 22, Barrie, First CRC at 8:00; Nov. 25, Dundas, Calvin CRC at 8:00; Nov. 26, Bowmanville, Rehoboth Chr. Ref. Church at 8:00.

The Canadian Home Bible League: Van Polen Multi-Media presentations; Nov. 7, Burlington; Nov. 8, St. Catharines; Nov. 9, Cambridge; Nov. 10, Stayner; Nov. 11, Winona; Nov. 12, London; Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

THE NATIONAL ANNUAL MEMBERSHIP MEETINGS OF CITIZENS FOR PUBLIC JUSTICE will be held on the following dates and places (at 8:00), in Alberta: Southern Alta., Oct. 28, Immanuel Chr. School, Lethbridge, Everett Tanis, 732-4681; Central Alta., Nov. 1, Blackfalds United Church Hall, Rose Konynenbelt, 343-1395; Northern Alberta, Nov. 5, Neerlandia Chr. School, Margaret Dykstra, 674-3769; Edmonton area, Nov. 8, The Kings College Building, Nolan Van Gaalen, 435-4158; Calgary area, Nov. 12, Calgary Chr. School, Jenny Krabbe, 276-5709.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evert Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konynenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGaalén, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769. British Columbia. Vancouver: October 15, 1982 at 8:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Seinen, (604) 835-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638. Ontario. Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Hamilton: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 22	Wed. Oct. 20	Fri. Oct. 15-10 a.m.	Wed. Oct. 13-noon
Fri. Oct. 29	Wed. Oct. 27	Fri. Oct. 22-10 a.m.	Wed. Oct. 20-noon
Fri. Nov. 5	Wed. Nov. 3	Fri. Oct. 29-10 a.m.	Wed. Oct. 27-noon

Books



WARTBURG CASTLE where Luther, the outlaw, found refuge and translated the Bible into German (*The History of Christianity*, Paldela)

Upcoming works on Martin Luther

Martin Luther, in the preface to his collected Latin writings, wished the "sincere" reader salvation. As Luther's 500th birthday approaches (November 10, 1983), millions of readers of his 400 Latin and German works have found not only salvation but also spiritual nourishment. The complete works are now available in English in uniform volumes. Volumes 1 to 30, under the general editorship of Jaroslav Pelikan, are available from Concordia/Concord Canada; they deal with Luther's expositions of various biblical books. Volumes 31 to 54, under the general editorship of Helmut T. Lehmann, are available from Fortress/Tri-Welch; they contain Luther's Reformation writings and occasional pieces. An index of quotations, proper names and topics, together with a glossary of Luther's theological terminology, will be published next year. But Luther's quincentenary celebration really gets under way this fall. Concordia is publishing *Luther's Faith: The Cause of the Gospel in the Church* by Daniel Olivier (Oct.). Fortress is publishing *Martin Luther: His Life and Teachings* by James Arne Nestingen (Sept.). And Crossroad/Continuum/McGraw-Hill Ryerson is publishing *Martin Luther: An Illustrated Biography* by Peter Manns (Oct.); (as given by William Griffin in the Oct. 1, 1982 issue of *Publisher's Weekly*).

Church history

The story of Christianity

Sketches from Church History, S.M. Houghton, The Banner of Truth Trust, Carlisle, PA, 1980; pb., 256 pp., \$8.95 (U.S.) Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

In our "now generation" there is an appalling disinterest in church history. Many consider the subject as either boring or irrelevant or both. But ignorance of the past prevents Christians from effectively waging

the battle for the Lord today. Church history is not just a dry summary of facts. When God's guiding hand is seen in people and events, the reading of church history becomes a spiritual experience. In the foreword of *Sketches* Ian Murray states that "church history ought to provide a standard of comparison, it ought to raise our vision of God, and it ought to show us, by countless examples, what faithfulness to Christ and his Word truly means. Significantly it was

In her eras of declension that the Old Testament church forgot her history."

This book is designed to give an overview of church history. In seven chapters, the whole history of the church - from the early church to the end of the 19th century - is given general coverage. Due to its scope, this work is obviously limited. It focuses the reader's attention mainly on Britain, Europe and North America. It has chiefly those in mind who approach church history for the first time, hoping to whet their appetite for works of great detail. The black and white illustrations are both bountiful and appropriate. I heartily recommend this work of art for use in Christian schools. It also makes a fine gift for a profession of faith class.

Sidney M. Houghton is a graduate of Manchester University in England. He taught history from 1925 until 1960 and since 1960 he has been chief literary and editorial adviser to the publisher of The Banner of Truth Trust.

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Stewardship

Management within limits

Earthkeeping: Christian Stewardship of Natural Resources, Fellows of the Calvin Center for Christian Scholarship at Calvin College: P. De Vos, C. De Witt, E. Dykema, V. Ehlers, D. Pereboom, A. Van Beilen, and editor Loren Wilkinson; Eerdmans/Oxford, 1980; pb., 317 pp. Reviewed by Clarence Joldersma, Beamsville, ON

What does the Lord demand of us in managing the earth's resources? **Earthkeeping** presents a Christian approach to management of natural resources, and guides the reader through the conflicting arguments. Based solidly on the biblical principle of preserving and developing the creation, **Earthkeeping** gives guideposts and concrete suggestions for living a life of responsible stewardship - a life that will help to restore the damaged environment and help us use the finite, scarce resources to God's glory.

However, **Earthkeeping** is much more than a list of practical guidelines. It is an indepth study of the crisis in resource use. Drawing on economics, history, philosophy, theology, natural sciences, and environmental science, it presents a very readable and thorough discussion on all the dimensions of the problem.

The book begins with an analysis of the "State of the planet," in which the authors examine the intricate interdependence of land, plants, animals, and humans. Destruction or depletion of one has disastrous effects on the survival of the others. In this setting they present the increased pressures humans put on the planet in recent years.

The second part, entitled "The Earthlings," uncovers the reasons for our attitudes towards creation and practice in dealing with it. Going back to Greek and Medieval views of nature, the book traces man's present attitudes - that man is not part of nature and that nature is not as important as man - to their early, pagan origins. These attitudes, the authors feel, have led to a flagrant misuse and exploitation of resources, and to destruction of the environment.

Section three develops biblical principles which can replace the non-Christian assumptions that dominate our society's attitude toward nature. Here the concept of "having dominion" is present-

ed as serving and guarding creation rather than mastering creation or bringing it to its knees. We are called to be stewards, responsible to the creator and owner of all, and we must provide justice to all of creation.

Earthkeeping is a very readable, scholarly, well-balanced, and comprehensive book about resource management. Neither despairing pessimistic or blindly optimistic, it presents a realistic picture of the problem as well as practical measures to combat resource misuse. This book, instead of laying guilt trips on anyone, calls all Christians back to their task of caring for creation.

Any Christian who takes his task on earth seriously, will benefit from **Earthkeeping**. For those who wish to pursue the topic of stewardship and resource management further, the authors have provided a list of books on that topic, as well as a brief comment on each book.

Literature

MacDonald selections have vibrancy

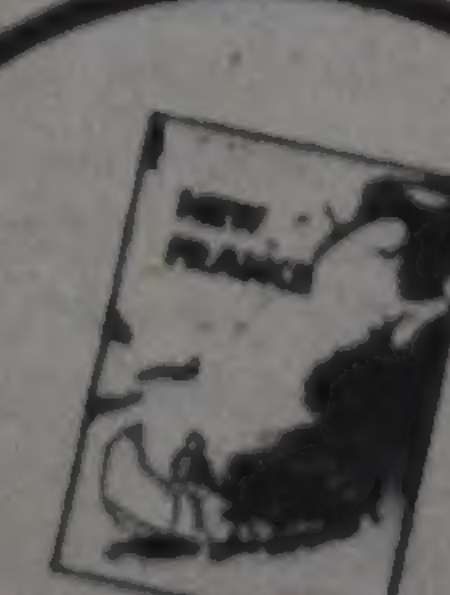
The World of George MacDonald, Ed. by Roland Hein, Harold Shaw/Mitchell, pb., 199 pp., \$4.95. Christine Farenhorst-Praamsma, Owen Sound, ON

C.S. Lewis says about George MacDonald, "I know hardly any other writer who seems to be closer, or more continually close, to the Spirit of Christ himself."

On reading the selections taken from MacDonald's works of fiction, you understand why Lewis made the remarks. Hein, who edited this book, did an excellent job of dissecting various MacDonald works and collating them into connected thoughts.

His works can be tough to read but through Hein's selections the quotes, the general and specific thoughts of MacDonald stay with you. It is a book to refer back to, to re-read many times afterwards.

Heartily recommended for library space in your livingroom. The price is very reasonable.



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